VĀGBHAṬA'S AṢṬĀṄGAHṚDAYASAṂHITĀ

THE FIRST FIVE CHAPTERS OF ITS TIBETAN VERSION

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VĀGBHAṬA'S AṢṬĀṄGAHṚDAYASAṂHITĀ

THE FIRST FIVE CHAPTERS OF ITS TIBETAN VERSION

EDITED AND RENDERED
INTO ENGLISH ALONG WITH THE ORIGINAL SANSKRIT

BY

CLAUS VOGEL

ACCOMPANIED BY A LITERARY INTRODUCTION
AND A RUNNING COMMENTARY
ON THE TIBETAN TRANSLATING-TECHNIQUE

DEUTSCHE MORGENLÄNDISCHE GESELLSCHAFT

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Preface

After HEINRICH LAUFER's *Beiträge zur Kenntnis der Tibetischen Medizin* (Berlin, 1900) had been for decades the only comprehensive if preliminary work on the topic, the study of Lamaist healing-art has received of late a new and unexpected impulse from three publications, each of which is meritorious in its own individual way: CYRILL VON KORVIN-KRASINSKI's strictly scientific *Tibetische Medizinphilosophie* (Zurich, 1953), THEODOR BURANG's mainly popular *Tibetische Heilkunde* (Zurich, 1957), and ILZA VEITH's richly illustrated *Medizin in Tibet* (Leverkusen, 1960). What is still a desideratum—though it should properly be the starting-point of any such research—is a complete edition and translation of the *rGyud bži*, the standard book of Tibetan medicine, which is supposed to have been adapted from a now lost Sanskrit original by the Kashmirian physician Candranandana about the middle of the 8th century A.D., and which is said to have been written by none other than Kumārajīvaka, the famed contemporary of Buddha Śākyamuni[1]. The indispensable condition, however, of a correct understanding of the *rGyud bži* is an intimate knowledge of Tibetan medical terminology, which in its turn can be acquired only by closely comparing an extant medical Sanskrit text of some length with its Tibetan counterpart. No work seems better suited for this purpose than Vāgbhaṭa's *Aṣṭāṅgahṛdayasaṃhitā*, the only representative description of Indian medicine incorporated into the Lamaist canon.

The plan to bring out a critical edition of the Tibetan *Aṣṭāṅgahṛdayasaṃhitā*, a specimen of which—along with the original Sanskrit, a literal translation, and a running commentary on the translating-technique—is now placed before the learned public, was conceived in the winter of 1958—59, during a prolonged stay at the International Academy of Indian Culture in New Delhi, where the present writer made a complete transcript of the text from the Peking xylograph: a tedious job that was, however, well paid in the end since the Japanese photomechanical reprint, like the Narthang xylograph, turned out to be difficult to read in many places. It is intended to publish all 120 chapters in Sanskrit, Tibetan, and English and to prepare a trilingual glossary of the medical terminology that may serve, as it were, for a master-key to the locked treasures of Lamaist healing-art.

[1] This is not to answer beforehand the question of its true provenance and authorship, on which now see UNKRIG in KORVIN-KRASINSKI's *Medizinphilosophie* p. xviii *sq*.

In concluding, the author wishes to express his sense of obligation to Prof. Dr. Wilhelm Rau for the indefatigable support given at all stages of this work; to Dr. Wolfgang Voigt of the State Library, Marburg, and the staff of the India Office Library, London, for the prompt services rendered in the procurement of urgently needed books; and, last but not least, to Mr. William Fielding Hatton for a stylistic check-up on the Introduction.

Marburg, *June* 25, 1963 Claus Vogel

Introduction

1. In the medical literature of the Hindus, three voluminous works generally go by the name of Vāgbhaṭa[1]; they are the Aṣṭāṅgahṛdayasaṃhitā [Ah.] or "Collection of the Essence of the Octopartite (Science)," the Aṣṭāṅgasaṃgraha [As.] or "Compendium of the Octopartite (Science)," and the Rasaratnasamuccaya or "Jewel Accumulation of Metallic Preparations[2]." While the genuineness of the Ah. and As. has never been seriously questioned, the Rasaratnasamuccaya is in some manuscripts attributed to one Nityanātha or Aśvinīkumāra and at any rate disagrees so much in content and style from those two works that Vāgbhaṭa's authorship appears rather dubious[3].

In return for this, the Ah. and As. pose another problem, namely, whether they originate with one and the same author or with two different authors who are namesakes. For though the colophons of both works give Vāgbhaṭa, the son of Siṃhagupta, as the author, Indian commentators often refer to the former simply as Vāgbhaṭa, but to the latter as Vṛddha-Vāgbhaṭa[4], a term that is usually interpreted as "elder

[1] Other forms are Bābhaṭa (Bengal) and Vāhaṭa (South India). The Tibetans have reproduced the name with Pha-gol or Pha-khol, which comes nearest to the Bengali spelling. For details, see notes on Opening Statement.

[2] Vāgbhaṭa is further credited with an autocommentary on his Ah., which is extant only in Tibetan (cf. Huth, SPAW 1895 p. 270), as well as with the following works: Bāhaṭanighaṇṭu, Bhāvaprakāśa, Padārthacandrikā, Śāstradarpaṇa, Śataślokī, Vāgbhaṭīya, and Vamanakalpa (cf. Cordier, Vāgbhaṭa pp. 7 & 16). It is virtually certain, however, that the bulk of these works originate from different authors, the name Vāgbhaṭa being fairly common after all (cf. Gode, Studies I p. 171 *sq.*).

[3] Cf. Cordier, Vāgbhaṭa p. 7 *sqq.*; Jolly, Medicin p. 4. The authenticity has recently been defended by Bhattacharyya (ABORI xxviii p. 121 *sq.*), whose argumentation centres around the fact that Candraṭa in his Yogaratnasamuccaya (gadaśāntivarga, fol. 4b) ascribes a passage from the Rasaratnasamuccaya (xxi 145—149) to one Rasa-Vāgbhaṭa. But how "the inclusion of the Rasa-Vāgbhaṭa along with Vāgbhaṭa ... and Vṛddhavāhaḍa ... among the sources of Candraṭa is a most important discovery on the problem of the identity of the different Vāgbhaṭas" in the way Bhattacharyya has it remains a complete mystery. Any disinterested person would take it for evidence to the contrary, namely, that the three of them are only namesakes and have actually nothing to do with one another.

[4] It should be observed, however, as Bhattacharyya (ABORI xxviii p. 116 *sqq.*) rightly points out, that this policy was adopted only by later scholiasts, say from Hemādri onwards, and that Aruṇadatta, Indu, and Candranandana leave

Vāgbhaṭa." This distinction between a junior and senior writer of the same name is at first sight corroborated by a passage from the Ah. (VI 40.79) which expressly states:

aṣṭāṅgavaidyakamahodadhimanthanena
yo 'ṣṭāṅgasaṃgrahamahāmṛtarāśir āptaḥ |
tasmād analpaphalam alpasamudyamānāṃ
prītyartham etad uditaṃ pṛthag eva tantram ||

The big nectar heap of the Aṣṭāṅgasaṃgraha, which (was) obtained by churning the big ocean of the octopartite medicine—from this the present work (was) produced separately, for the joy of those who show (but) little zeal, (being) of no little use.

2. Once the precedence of the As. seemed established, further ostensible evidence was adduced in its favour. CORDIER[1], who was the first to tackle the problem methodically, relied on the following five arguments. (1) The title Aṣṭāṅgasaṃgraha is identical with the one quoted by ancient Arab sources[2] as Kitāb Asānkar or Astānkar. (2) The As. is the only work in which the traditional division of medicine into eight parts is fully implemented. (3) The mixture in the As. of prose and verse reminds one of Caraka and Suśruta, while the Ah. consists only of verses. (4) Four stanzas of the As. that do not occur in the Ah. have been included in

no doubt about the fact that they consider the authors of both works identical. A few examples will suffice to prove this.

Aruṇadatta, in commenting on the cursory treatment which honey is given in Ah. I 5. 51 *sqq.*, remarks: *tathā hy ayam eva tantrakāraḥ saṃgrahe madhuno bhedān ākhyat* "thus, for instance, the present writer in his Compendium specified various sorts of honey."

Indu, in pondering over the different effect on digestion which radish is accorded in As. I 17 ∼ I p. 128b 3/4 and Ah. I 6. 102, professes: *vṛddhamūlakasya tridoṣakartuḥ kaṭukasya kaphakartṛtve yad ācārya-Vāhaṭena madhuravipākitvaṃ kāraṇam uktaṃ tat svayaṃ hṛdayapaṭhitasyaiva vṛddhamūlakasya kaṭuvipākitvaṃ smṛtaṃ kiṃ vānyat kiṃcid iti na jāne* "while (in the present case) of full-grown radish, (which is) productive of (all) three humours (and) pungent because of its productiveness of phlegm, sweetness of digestion (has been) named as (its) action by Master Vāhaṭa, (in the analogous case) of full-grown radish mentioned in his Essence pungency of digestion (has been) recorded by him (as such); if (there is) anything else (to it) I (do) not know [?]."

Candranandana, in comparing the Ah. with the As., often employs phrases like *tathā ca saṃgrahe proktam ācāryeṇa* "and so (has been) taught by the Master in his Compendium" (Ah. I 5. 13) or *ity uktaṃ saṃgrahe tantrakartrā* "thus (has been) said by the Author in his Compendium" (Ah. I 20. 39).

[1] Données p. ? As this pamphlet is not available to us, we must depend for what follows on JOLLY's abstract (ZDMG liv p. 262).

[2] Mainly the Fihrist (FLÜGEL, ZDMG xi p. 148 *sqq.*), Masʿūdī's Golden Meadows, and Ibn Abī Uṣeibiʿa's Fountains of Information (DIETZ, Analecta I p. 117 *sqq.*; CURETON, JRAS vi p. 105 *sqq.*; MÜLLER, ZDMG xxxiv p. 465 *sqq.*).

the Mādhavanidāna, in the same way that Vṛnda and Cakradatta have only used the As., not the Ah. (5) The As., despite its greater volume, makes no mention of quicksilver, while the Ah. does.

3. Discussing these arguments, JOLLY[1] called them plausible but not decisive and raised the following objections: (1) The dubious Arabic term Astānkar may apply to the As. as well as to the Ah.[2]. (2) The eightfold division is observed in the Ah. too, though not as strictly as in the As. According to Aruṇadatta (on Ah. VI 1 *init.*), the first part is treated in the first five sections, whereas the other five parts are dealt with in the sixth section. And by the same scholiast (on Ah. VI 38 & 39 *fin.*), the chapters on poisons and elixirs are both called "treatises" (*tantra*), a term synonymous with "part" (*aṅga*). (3) It is true that a mixture of prose and verse is characteristic of the old sūtra style; but the possibility of a later imitation must be reckoned with, and the earliest datable documents of Indian medicine as preserved in the Bower Manuscript are versified almost throughout. (4) In view of the large number of mnemonic verses that are common to nearly all medical books, no undue emphasis should be placed on some special points of agreement. That both the As. and the Ah. contain rather old material appears from the many prescriptions they share, for instance, with the Bower Manuscript. (5) Quicksilver must have been introduced into Indian pharmacopoeia much earlier than is commonly conceded, because it occurs already in Suśruta[3].

Notwithstanding his criticism of CORDIER's views and his additional counter-argument that the Ah. had been circulated in countless manuscripts, expounded in numerous commentaries, and held in high esteem, while the As. remained, as it were, an unnoticed wall-flower, JOLLY stuck to the priority claim of the As., and that mainly for three reasons[4]: (1) the above-quoted statement from the Ah., (2) the archaic mixture of prose and verse in the As., and (3) the Buddhistic tendencies in the

[1] ZDMG liv p. 262 *sq.*

[2] JOLLY seems to have overlooked that the texts in question actually read *kitāb asānkar* [vv. ll. *asātar, astānkar, asātkar*] *al-jāmiʻ* "the summarizing book Asānkar," which indeed agrees with *Aṣṭāṅgasaṃgraha* rather than with *Aṣṭāṅgahṛdayasaṃhitā* (unless one considers the final *r* in *asānkar* a relic of *hṛdaya*). But even so, the argument is by no means conclusive, because it only proves that the As. is fairly old, a point that goes undisputed.

The Fihrist describes this work as a translation into Arabic by Ibn Duhn, who appears to have been director of the hospital of the Barmecides (*fl.* 752—803 A. D.). Cf. FLÜGEL, ZDMG xi pp. 149 & 151.

[3] IV 25.39, V 3.14, VI 35.7. JOLLY still considered the mention of, or silence on, quicksilver not unimportant for determining the chronology of the Ah. and As. We now know, however, that reference is made to quicksilver in at least two stanzas of the As. (VI 30 ∼ III p. 226a 1; VI 49 ∼ III p. 446a 2) which word for word agree with their counterparts in the Ah. (VI 25.61, VI 39.162).

[4] Medicin p. 8.

As., which, though still existent, were largely obscured in the Ah. He was followed without reserve by HOERNLE[1], who introduced the names Vāgbhaṭa I and Vāgbhaṭa II for the authors of the As. and the Ah. respectively, by KEITH[2] and WINTERNITZ[3], who included JOLLY's reasoning in their histories of Indian literature, and by GODE[4], who recorded the progress of Vāgbhaṭa research until 1938. All these scholars contributed substantially to impressing the antecedence idea on a wider public[5]. The issue seemed definitely settled.

4. However, in a learned introduction to their pioneering translation of the Ah.[6], HILGENBERG and KIRFEL undertook to closely re-examine the entire problem and arrived at an altogether different conclusion. Because of the prime importance of these findings, their train of thought may here be reproduced at some length.

Starting with those four lines in the epilogue which supposedly prove the Ah. to be a condensed version of the As., it should be observed that they are quite incompatible with a statement in the prologue (I 1.4 *sq.*), which says:

> *tebhyo 'tiviprakīrṇebhyaḥ prāyaḥ sārataroccayaḥ ||*
> *kriyate 'ṣṭāṅgahṛdayaṃ nātisaṃkṣepavistaram |*
>
> (These) [i.e. the works of Agniveśa etc.] being too widely scattered, there is (now) made from them, as a collection for the most part of very essential (matter), the Aṣṭāṅgahṛdaya, without too much brevity or prolixity.

If the Ah. were regarded as a sort of story within a story, then its head and tail pieces would not fit together. Another inconsistency lies in the fact that in the epilogue (VI 40.59 *sqq.*) Ātreya's disciples Agniveśa etc. are assumed to have been present at the first recital of the Ah., whereas in the prologue nothing like that is intimated. Furthermore, the whole debate among Agniveśa and his fellow-pupils on the merits of distinguishing between wholesome and unwholesome, which actually only serves the purpose of motivating and praising the new book, would be much more in keeping with the supposed original (the As.), where it is missing though, than with its alleged epitome (the Ah.). Add to this further discrepancies: in v. 62 the name Punarvasu is abruptly substituted for Ātreya without having been introduced so far, neither in the text nor in Aruṇadatta's commentary[7]; and in v. 59 the sage Bheḍa is thought to be attendant, while in v. 87 the question is raised why his work is neglected. Such absurdities are apt to throw discredit upon the

[1] Osteology p. 6 *sq.* [2] History p. 510. [3] Geschichte III p. 549.

[4] Studies I p. 171 *sqq.*

[5] E.g., MUKHOPADHYAYA, History III p. 790 *sqq.*; KASHIKAR, ABORI xxxvii p. 338 *sq.* [6] p. xvii *sqq.*

[7] It may rightly be argued, however, that the identity of Ātreya and Punarvasu, which is confirmed by Aruṇadatta (on Ah. VI 40.59), was so familiar to the Indians as not to require special mention.

whole epilogue, and the suspicion suggests itself that we have before us an interpolation. Since the stanzas in question have been translated into Tibetan, however, they must have been added at a comparatively early stage.

Next there is the mixture of prose and verse, the dubious value of which for proving the As. prior to the Ah. JOLLY himself had already conceded. When he nevertheless adhered to this argument, he did so because internal evidence seemed to speak in its favour. But the reasons he advanced do not stand a critical investigation. By comparing line for line the Cikitsāsthānas and Kalpasthānas of both works with each other and then with the relevant passages of the Carakasaṃhitā [CaS.][1], HILGENBERG and KIRFEL reached the following conclusions: (1) In the metrical parts, the extra verses of the As. may be isolated almost everywhere without any difficulty or violence to the wording; what is left behind is the text of the Ah. Hence the As. and the Ah. are in the ratio of two different recensions of the same text, one of which appears enlarged or abridged as against the other. (2) Both works show a considerable identity or resemblance of wording with the much earlier CaS., which applies to their common stock as well as to the additional verses of the As., but not to the prose portions. No matter whether Vāgbhaṭa drew on Caraka or whether both authors relied on the same source, it is not the presumedly older prose but the supposedly younger verses that form the loan-texts[2]. Now if verses that are found in one text (the Ah.) independently occur in another (the CaS.) in a similar connection, while yet a third (the As.) gives prose instead, then the verses cannot be a transposition from the prose, but the prose must be an adaptation from the verses; and it is indeed possible in the prose portions of the As. to trace not only signs of the original metrical version such as unusual word-order and rhythm, but also vestiges of the gradual transition from verse to prose as preserved in the variants[3]. Thus JOLLY's second argument is not tenable either.

[1] See Appendix.

[2] The same situation could be demonstrated by means of the Gāruḍapurāṇa, which almost literally contains the Nidānasthāna of the Ah. (see KIRFEL, Festgabe Garbe p. 102 *sqq.*), provided it can be definitely shown that both texts are not interdependent.

[3] That the prosification of the Ah. was not the work of a single man but extended over a longer space of time also appears from the fact that Aruṇadatta (on Ah. I 12.52 *sqq.*) cites 24 ślokas from the As. which in the present text correspond only to prose (I 20 ~ I p. 149b 10 *sqq.*; cf. CORDIER, JA ix 18 p. 152). It is interesting in this connection to learn of the existence of a Madhya- or "middle" Vāgbhaṭa and his Madhyasaṃhitā or "middle collection" (already see CORDIER, Muséon N.S. iv p. 334) which, though lost as such, is known from many quotations in Niścalakara's Ratnaprabhā and Śivadattasena's Tattvabodha and, judging by these, represents an intermediate stage in the course of prosification. A number of passages given by Niścalakara have been analysed by BHATTACHARYYA, ABORI xxviii p. 113 *sqq.*

Finally, as concerns the Buddhistic tendencies prevalent in the As., JOLLY referred in the main to a prayer addressed to Buddha, which he thought was missing in the Ah., and which runs as follows (I 27 ~ I p. 203 a 5 *sqq.*):

oṃ namo bhagavate bhaiṣajyagurave vaiḍūryaprabharājāya tathāgatāyārhate samyaksaṃbuddhāya /

Om! Reverence to the Victorious One, the Medicine Master, the Cat's-eye-splendoured King, the Thus-gone One, the Saint, the Fully Enlightened One!

It was already CORDIER[1] who set him right by tracing this prayer in the Ah. too (I 18.18). On the other hand, it is possible in the As. to find, besides Mahāyānic traits, typical Hinduistic features, such as relating the story of Vīrabhadra's creation with fever (III 1 *init.*), suggesting the presentation of a Vedic offering against phthisis (IV 7 *fin.*), and praising the Aśvins by adducing all the Vedic and Brahmanic myths connected with them (VI 50 *med.*). So there can be no talk of a specifically Buddhistic character of the As.

After the theory of a senior and junior Vāgbhaṭa has been deprived of its basis, the question remains to be answered how else the term Vṛddha-Vāgbhaṭa can be understood. Here, HILGENBERG and KIRFEL say, analogous cases will help us on. In his Catalogus Catalogorum[2], AUFRECHT lists, *inter alia*, a Vṛddhāryabhaṭa besides an Āryabhaṭa, the Vṛddhayavanajātaka of a Vṛddhayavanācārya besides the Yavanajātaka of a Yavanācārya, a Vṛddhagārgyasaṃhitā besides a Gārgyasaṃhitā, and a Vṛddhayogaśataka besides a Yogaśataka. Turning to indigenous authors, Bhāvamiśra records among his sources not only a Vāgbhaṭa and Vṛddhavāgbhaṭa, but also a Suśruta and Vṛddhasuśruta[3], and Ṭoḍaramalla mentions, apart from these, an Ātreya and Vṛddhātreya, a Hārīta and Vṛddhahārīta, and a Vṛddhabhoja[4]. It stands to reason that in these instances (the number of which can probably be increased) the attribute *vṛddha* signifies, not a senior writer or an older work as opposed to a junior writer or a younger work, but rather the author of an enlarged recension as against that of a shorter original or such books themselves. That this is the only interpretation possible for the aphorisms going by the name of Vṛddha-Cāṇakya has been irrefutably demonstrated by KRESSLER[5].

Other evidence points in the same direction. To give only one example, the Ah. (II 1.8 *sq.*) says that, healthy conditions granted, a woman who has completed her 16th and a man who has completed his 20th year will produce a sturdy child, while younger parents will beget a sick, short-lived, hapless creature at the most. This statement, which is in perfect

[1] JA ix 18 p. 168. [2] *s. vv.*
[3] Cf. AUFRECHT, Cat. Bodl. viii p. 311 b.
[4] Cf. WEBER, Verzeichniss I p. 289 *sq.* [5] Stimmen p. 38.

harmony with Indian circumstances, has been amplified in the As. (II 1 *init.*) to the effect that a 21-year-old man shall marry an approximately 12-year-old girl, but will father with her a sturdy child only when he is 25 and she 16. The As. here makes a positive concession to the Hindu point of view that marital cohabitation should take place immediately after the first menses (which start at the age of 12; cf. Ah. II 1.7) at the risk of otherwise committing a serious offence[1]. If the Ah. really were an abstract of the As., then it would be quite inconceivable why the epitomizer should have swerved from common opinion in so vital a matter.

Even though the As. has lost all of its originality and much of its importance by what has been said hitherto, it cannot be entirely dismissed as second-hand. On the contrary, the scholiastic exhaustiveness and pedantic consequence with which every subject is treated make it a valuable supplement to the much condensed and often enigmatic Ah.

5. About Vāgbhaṭa's life[2] nothing else is known than what he himself has handed down in a short autobiographic note (As. VI 50 *fin.*):

bhiṣagvaro Vāgbhaṭa ity abhūn me
pitāmaho nāmadharo 'smi yasya |
suto 'bhavat tasya ca Siṃhaguptas
tasyāpy ahaṃ Sindhuṣu labdhajanmā ||
samadhigamya guror Avalokitāt
gurutarāc ca pituḥ pratibhāṃ mayā |
subahubheṣajaśāstravilocanāt
suvihito 'ṅgavibhāgavinirṇayaḥ ||

My paternal grandfather, whose namesake I am, was the eminent physician Vāgbhaṭa; his son was Siṃhagupta, and his (son) again (am) I. Among the people of Sind I was born.
Having obtained my knowledge from the venerable Avalokita and my (even) more venerable father, whose eye (represents) medical science in a very high degree[3], (there was) well made by me (this)

[1] Cf. Jolly, Recht p. 55 *sqq.*

[2] Tradition now takes him for Dhanvantari, the physician of the gods and founder of Āyurveda, identifying him with one of the fourteen gems obtained at the churning of the ocean; then for the great sage of the present Kaliyuga as opposed to Atri (Caraka) and Suśruta, who are related to the past Kṛta- and Dvāparayugas respectively (Hār. VI 2 *fin.*); then for an incarnation of Buddha; and then again for a voluptuous brahmin given to all sorts of revelries and lost in love with a low-caste woman. There is also a story current among the learned pundits of South India that Vāgbhaṭa, formerly a brahmin, was persuaded by a Buddhist priest to adopt his religion, which he embraced in the latter part of his life. Cf. Gode, Studies I pp. 174 & 178.

[3] Indu explains: *aśeṣārthaparijñānahetutvād* "on account of its being the cause of the full perception of the entire object." Hilgenberg & Kirfel, who render this line "nach Prüfung vieler Medizinbücher" (p. xlvii), seem to read *vilokanāt* instead of *vilocanāt*.

complete exposition[1], arranged according to the (eight) parts (of medicine).

That Vāgbhaṭa, as stated in this note, hails from North India[2] also appears from the fact that he reckons seeing a Draviḍa or Āndhra among the bad omens (Ah. II 6.49; As. II 12 ~ I p. 367b13), and that he regards the earth as chiefly occupied by the Himālaya and Vindhya mountains, taking herbs which grow on the former for soma-like and wholesome, but such as come from the latter for fire-like and unwholesome (Ah. V 6.29; As. V 8 *fin.*).

6. Vāgbhaṭa's date, however, once the two-author theory is discarded, may be fixed with considerable accuracy[3]. For the well-known Chinese pilgrim I-ching, who stayed in India from 672 till about 688 A.D., after enumerating in his book of travels "the eight sections of medical science," proceeds as follows[4]:

[1] *vinirṇaya*, by Indu glossed as *viniścaya*, is given in the dictionaries only as denoting "complete settlement or decision, certainty, a settled rule" (MW p. 970) or the like, which does not make sense here. The above translation rests upon BhP. VI 2.20 where the corresponding *vinirṇī* is used in the meaning of "to explain fully" (SANYAL):

ta evaṃ suvinirṇīya dharmaṃ bhāgavataṃ nṛpa /
taṃ yāmyapāśān nirmucya vipraṃ mṛtyor amūmucan //

These [i.e., Viṣṇu's emissaries], having thus well and fully explained the divine law [i.e., the Bhāgavata creed], O king, (and) having freed him [i.e., Ajāmila] from Yama's fetters, released the brahmin from death.

[2] In the colophon of Ja(i)jjaṭa's Suśrutaṭīkā, Vāgbhaṭa is given the appellation Mahājahnupati "Lord of Mahājahnu." BHATTACHARYYA (ABORI xxviii p. 122) identifies Mahājahnu with the present Majhanda (spelt Mahajanda by PREEDY, SRBG N.S. xvii p. 673, and Manjhand on BARTHOLOMEW's map), a small township and subdivision of the Karachi district, situated about 50 miles north of Hyderabad on the west bank of the River Indus. It is not altogether impossible that this was Vāgbhaṭa's domicile.

[3] Till now it varied between such extremes as the 2nd cent. B.C. (KUNTE, Introd. p. 15) and the late 12th cent. A.D. (CORDIER, Vāgbhaṭa p. 3; refuted by JOLLY, ZDMG liv p. 262), though usually scholars placed the "elder" Vāgbhaṭa in the early 7th and the "younger" one in the 8th cent. A. D. CORDIER founded his chronology on a spurious passage from Kalhaṇa's Rājataraṅgiṇī, which is missing in STEIN's edition and runs as follows: *Siṃhaguptasutaḥ paramabauddho Vāgbhaṭācāryaḥ Kāśmīranarapati-Jayasiṃhasya prajāpālanasamaye varttamāna āsīt* "the prominent Buddhist Vāgbhaṭācārya, the son of Siṃhagupta, lived under the reign of the Kashmirian king Jayasiṃha [1196—1218 A.D.]." When faced with JOLLY's retort, he strove to make good (JA ix 17 p. 183 *sq.*) by advancing an equally untenable theory based on a rather fantastic narrative in Merutuṅga's Prabandhacintāmaṇi (V 20), which assigns Vāgbhaṭa to the court of King Bhoja of Dhārā (*r.* 1018—60). It is well known, however, that this quasi-historical work stops at no anachronism and hence commands little if any authority (WINTERNITZ, Geschichte II p. 332).

[4] Nan-hai chi-kuei nei-fa-chuan, ch. 27 ~ Taishô Tripiṭaka, vol. 54, p. 223, col. 3. The transliteration is owed to Prof. WOLF HAENISCH, Marburg. The English rendering is that of TAKAKUSU (Record p. 128).

ssu chih pa shu hsien wei pa pu. chin-jih yu jên lüeh wei i chia. wu-tien chih ti hsien hsi ch'iu hsiu. tan ling chieh chê wu pu shih-lu.

These eight arts formerly existed in eight books, but lately[1] a man epitomized them and made them into one bundle. All physicians in the five parts of India practise according *to this book*, and any physician who is well versed in it never fails to live by the official pay.

Though neither name nor title are given, there can be little doubt but that this passage refers to Vāgbhaṭa, the author of the Ah., who must consequently have flourished near the middle of the 7th century[2].

[1] MUKHOPADHYAYA (History III p. 794), while rightly correlating "lately" (*chin-jih*) with "formerly" (*hsien*), goes so far as to maintain that by "lately" any period subsequent to "formerly" can be understood. But neither the English nor the Chinese admits of such an interpretation, which would amount to a meaning "later, afterwards" untenable for *chin-jih*. (By courtesy of Prof. ALFRED HOFFMANN, Berlin.)

[2] Some dissentient views must here be touched upon. TAKAKUSU suggests in his additional notes (p. 222) that "this epitomizer may be Susruta, who calls himself a disciple of Dhanvantari, one of the Nine Gems in the Court of Vikramâditya." It need hardly be mentioned that Suśruta's relation with Dhanvantari (Suśr. I 1.12) and Dhanvantari's relation with Vikramāditya (Pseudo-Kālidāsa, Jyotirvidābharaṇa XXII 10) are of a purely legendary nature and of virtually no chronological value (WINTERNITZ, Geschichte III p. 42 *sq.*), and that Suśruta must have lived far earlier (JOLLY, Medicin p. 9 *sq.*). In making his suggestion, TAKAKUSU apparently relied on the fact that I-ching recorded the eight branches of medicine in very much the same way that Suśruta did, with only nos 5 & 6 (pediatrics and toxicology) given in reverse order (JOLLY, ZDMG lvi p. 566 and JRAS 1907 p. 173 *sq.*). On the other hand, Suśruta did not epitomize those eight branches at all. This notwithstanding, JOLLY saw unfit to rule him out altogether, on the ground that I-ching might have read Suśruta's introduction and "looked upon his work as a recent compilation, because it purports to be an extract in eight parts ... from an earlier work in 100,000 verses." If such were really the case, however, then I-ching would indeed be guilty, as HOERNLE (JRAS 1907 p. 414 *sq.*) pointed out, not only of lightly brushing aside Indian tradition, which regards Suśruta's work as one of great antiquity (and on which I-ching had to rely in his day), but also of grossly misunderstanding Suśruta's introduction, which puts matters into quite a different perspective, the relevant passage (Suśr. I 1.6) reading as follows:

iha khalv āyurvedaṃ nāmopāṅgam atharvavedasyānutpādyaiva prajāḥ ślokaśatasahasram adhyāyasahasraṃ ca kṛtavān Svayambhūḥ / tato 'lpāyuṣṭvam alpamedhastvaṃ cālokya narāṇāṃ bhūyo 'ṣṭadhā praṇītavān //

Now then, the so-called Āyurveda (is) a subsidiary part of the Atharvaveda. Before even creating man, the Self-existent One [i.e., Brahman] composed (it) in a hundred thousand stanzas and a thousand chapters. Afterwards, considering man's shortness of life and narrowness of intellect, he recast (it) into eight divisions.

BHATTACHARYYA's opinion (ABORI xxviii p. 127) that I-ching referred to another medical compendium existent at his time (such as Ravigupta's Siddhasāra or Acyuta's Āyurvedasāra), apart from being purely hypothetical and rather far-fetched, is equally unsatisfactory; for a book that once was so popular as to have been read all over India is not very likely afterwards to have fallen into complete oblivion. Besides, Vāgbhaṭa does not mention any such work among his sources, an omission that would be hard to explain in the case of so renowned a predecessor.

I-ching's account fully agrees with the fact that the Persian physician 'Alī ibn Sahl Rabban aṭ-Ṭabarī, who included "a survey of the Indian system of medicine" in his Firdaus al-Ḥikma or "Paradise of Wisdom" (dated 849/50 A.D.), names Ǧarak, Susrud, the Aštānqahradī, and the Nidān as his sources[1]. If the Ah. was so famous in Persia by that time as to be put on a par with Caraka and Suśruta, it must have been written during the 7th century at the latest[2].

7. As is also manifest from these testimonies, Vāgbhaṭa enjoyed early and widespread recognition both inside and outside India. Hence it is no wonder that numerous commentaries on the Ah. (as against only three on the As.[3]), many of them unedited so far, can be traced in manusript catalogues, publishers' lists, etc. The following have come to our notice (those fully or partly printed are marked by an asterisk)[4]:

[1] VII 4.1 (p. 557 SIDDIQI; p. 1110 SIGGEL). Cf. MEYERHOF, ZDMG lxxxv p. 63 *sq.* and Isis xvi p. 12; MÜLLER, JRAS 1932 p. 791 *sqq.*

[2] Disregarding this impregnable testimony, which could have easily saved him from a serious misconception, BHATTACHARYYA (ABORI xxviii p. 122 *sqq.*) assigns our author to the 9th century and identifies him with Vāgbhaṭa, the father of Tīsaṭa (who wrote the Cikitsākalikā). After some chronological speculations on the iconolatry of Parṇaśavarī (As. IV 2 *fin.*) and the twelve-armed Avalokiteśvara (Ah. VI 5.50 ∼ As. VI 8 *fin.*), he refers for the *terminus a quo* to a Vāgbhaṭa quotation in Niścalakara's Ratnaprabhā, the first line of which is lost (A fol. 117 a):

. . . . //
[bo]dhicaryāvatāroktaṃ kāmaśokādininditam /
āturaṃ śrāvayed dhīmān bodhayec ca muhur muhuḥ //

That said in the Bodhicaryāvatāra, by which lust, grief, etc. have been censured, a wise (physician) shall let his patient hear and understand time and again. Since Śāntideva's Bodhicaryāvatāra dates from the middle of the 7th century, so he argues, its recognition as a scriptural text places Vāgbhaṭa not before 800 A.D. However, the present stanza is contained neither in the Ah. nor in the As. and, like many similar quotations in Niścalakara's scholion, apparently originates from the secondary Madhyasaṃhitā (see above, p. 5 n. 3). What is more, it occurs in only one of the three manuscripts utilized by BH., which does not contribute exactly to its credibility. If anything at all, this śloka simply proves the Madhyasaṃhitā to be later than 800 A.D. BH. labours under the misconception that the so-called Vṛddha-, Madhya-, and Svalpasaṃhitās are three separate works of the same author rather than three different recensions of the same text. The revisor of the Madhyasaṃhitā may well have been a namesake or even descendant of the great Vāgbhaṭa, who, judging by his own words (As. VI 50 *fin.*), belonged to an old family of physicians. There is no need to go into BH.'s views on the *terminus ante quem* since naturally they do not conflict with the present investigation.

[3] Viz., *Indu's Śaśilekhā, the *Arthaprakāśikā (in Hindi), and a fragmentary Vyākhyā (in Canarese script) on which see KUPPUSWAMI, Descriptive Catalogue xxiii no 13071.

[4] Cf. CORDIER, Vāgbhaṭa pp. 6 & 14 *sqq.* and Muséon N.S. iv p. 335; GODE, Studies I p. 181 *sqq.*; HILGENBERG-KIRFEL, Transl. p. xxiii; MOOSS, Ed. II p. v.

(a) Commentaries with author and title indicated:

(1) *Atridevagupta's Vidyotinī (in Hindi);
(2) *Aruṇadatta's Sarvāṅgasundarī or Sundarā;
(3) Āśādhara's Aṣṭāṅgahṛdayoddyota or Uddyota;
(4) *Indu's Śaśilekhā;
(5) Udayādityabhaṭṭa or Suvarṇapurandhara's Hṛdayaprabodhikā;
(6) *Uppoṭṭa Kaṇṇan's Bhāskara (in Malayalam);
(7) Kāhnaprabhu's Nidānacintāmaṇi (on Nidānasthāna);
(8) *Candracandana or Candranandana's Padārtha(guṇa)candrikā or Guṇapāṭha (also in Tibetan);
(9) Dāmodara's Saṅketamañjarī;
(10) *Parameśvara's Vākyapradīpikā;
(11) (Bhaṭṭa-)Narahari or Nṛsiṃhakavi's Vāgbhaṭakhaṇḍanamaṇḍana;
(12) Ravi's Vyākhyāsāra;
(13) Vāgbhaṭa's Aṣṭāṅgahṛdayanāmavaiḍūryakabhāṣya (also in Tibetan);
(14) Vāsudeva's Anvayamālā;
(15) Viśveśvarapaṇḍita's Vijñeyārthaprakāśikā;
(16) Śaṅkaraśarman's Lalitā;
(17) *Śivadāsasena's Tattvabodha (on Uttarasthāna);
(18) *Śivaśarman's Śivadīpikā (in Hindi);
(19) *Śrīdāsapaṇḍita's Hṛdaya(pra)bodhikā;
(20) Hāṭakāṅka(ga)'s Aṣṭāṅgahṛdayadīpikā[1];
(21) *Hemādri's Āyurvedarasāyana or Dinacaryāprakaraṇa.

(b) Commentaries with author only indicated:

(22) Ṭoḍaramalla (on Nidānasthāna);
(23) Rāmanātha;
(24) Rāmānujācārya (in Telugu).

(c) Commentaries with title only indicated:

(25) Āndhraṭīkā (in Telugu);
(26) *Kairalī (on Uttarasthāna);
(27) Pāṭhyā[2];
(28) Bālaprabodhikā;
(29) Bṛhatpāṭhyā;
(30) Bṛhadvyākhyāsāra;
(31) Vyākhyā[2];
(32) Hṛdayabodhikā[3];
(33) Hṛdyā.

[1] Hāṭakāṅka's Sarvāṅgasundarī recorded by BURNELL (Index I p. 65b) looks suspicious. There may be a confusion with Aruṇadatta's commentary at the bottom of it. Cf. CORDIER, Vāgbhaṭa p. 6.

[2] Behind these titles several commentaries may be concealed.

[3] This is perhaps identical with Udayādityabhaṭṭa's or with Śrīdāsapaṇḍita's Hṛdayaprabodhikā.

Among these commentaries, there are four that have reached some fame: Aruṇadatta's Sarvāṅgasundarī, Indu's Śaśilekhā, Candranandana's Padārthacandrikā, and Hemādri's Āyurvedarasāyana. A few facts may here be given on their authors.

8. Aruṇadatta was the son of Mṛgāṅkadatta[1] and probably hailed from North India[2]. Besides the Sarvāṅgasundarī[3], he appears to have written a commentary on Suśruta[4] and, as will presently be seen, on the As. His term of life may be fixed indirectly with some accuracy. For Ḍalhaṇa, while elaborating on the term *akṣivairāgya* (Suśr. V 1.30), records the following alternative:

rūpagrahaṇe 'lasatvam iti Gayī / vigatarāge akṣiṇī bhavata iti Saṃgrahāruṇau /

Inactiveness in the perception of colours: thus Gayin; the eyes become discoloured: thus the Saṃgraha and Aruṇa.

Since the parallel passage of the Ah. (I 7.15), like Suśruta, has nominal *akṣivairāgya*, which Aruṇadatta glosses by nominal *akṣiviraktatā*, the second reference can only be to the As. (I 8 ~ I p. 65a 17/18) and to a lost commentary on it by Aruṇadatta; for there alone it is said that at the sight of poisoned food *cakorasyākṣiṇī virajyete* "the eyes of the Greek partridge [Perdix rufa] become discoloured," a verbal phrase which may well have been explained as indicated. As Ḍalhaṇa is assigned, by general consent[5], to the 12th century[6], Aruṇadatta must have lived

[1] Thus the colophons. He himself gives his own name as Aruṇa and his father's as Mṛgāṅka (I 1 *init.*). These short forms are doubtless due to the metre.

[2] Under the lemma of *anaṅga* "extravaginal congress" (Ah. I 7.71), he observes: *dākṣiṇātyā hi mukhena kurvanti* "for Southerners perform (coitus) through the mouth." In Bhattacharyya's opinion (IHQ xxiii p. 132), which there is no reason to dispute, only a Northerner could have ventured such a sweeping assertion. At any rate, Aruṇadatta's remark runs diametrically counter to Vātsyāyana's doctrine (p. 130), repeated by most subsequent authorities (cf. Schmidt, Beiträge p. 233 *sqq.*), that oral intercourse was typical of the inhabitants of the Punjab. As a Northerner or even a Punjabi he probably took offence and committed a pious fraud, putting the blame for this disdainful practice on some far-away people. Vātsyāyana, on the other hand, was less sensitive about the matter, although he too must have been a Northerner, referring as he does to the southern custom of marrying one's maternal girl-cousin as something unusual (p. 207 *sq.*; cf. Schmidt, ZDMG lvii p. 706).

Das Gupta (IC iii p. 159 *sq.*) reckons the Sarvāṅgasundarī among the medical works of Bengal, unfortunately without offering any proof to that effect.

[3] Simply styled Sundarā by Paradkar Shastri in the N.S.P. edition of 1939.

[4] Cf. Aufrecht, Cat. Cat. I p. 30a.

[5] Cf. Jolly, Medicin p. 10; Hoernle, Osteology p. 16; Bhattacharyya, IHQ xxiii p. 132.

[6] He is quoted by Hemādri (according to Cordier, Données p. 3), the archivist and chief minister of the kings Mahādeva (*r.* 1260—71) and Rāmacandra (*r.* 1271—1309) of Devagiri (see below, § 11), and in his turn quotes Cakrapāṇidatta

prior to him[1]. Whether he is identical with the lexicographer of the same name first mentioned in Vardhamāna's autocommentary on Gaṇar. II 77 (dated 1140) cannot be ascertained[2].

9. Indu is still a largely unknown quantity as far as the circumstances of his life are concerned. Judging by the fact that he expressly defines Āndhra and Draviḍa as the names of two southern peoples or kingdoms[3] and repeatedly mentions Kashmirian terms for particular plants[4], he is likely to have been a Northerner and a native of Kashmir[5]. Tradition

(on Suśr. VI 49.19), whose father Nārāyaṇa, or (according to a variant reading, on which see BHATTACHARYYA, IHQ xxiii p. 134 *sq.*) who himself, was the head-cook and minister of King Nayapāla (*r.* 1038—55) of Bengal (see colophon).

[1] So far it was customary to determine Aruṇadatta's date according to HOERNLE's method (Osteology p. 17), which is as follows. Vijayarakṣita and Śrīkaṇṭhadatta (on Nid. LIX 29) controvert a certain doctrine of Aruṇadatta (on Ah. VI 12.1) regarding the position of the so-called "first" (*prathama*) membrane of the eye, which, in keeping with common opinion, they equate to the "innermost" (*sarvābhyantara*) membrane, while he takes it for the "outer" (*bāhya*). Since these scholiasts cite Guṇākara (on Nid. V 31), who commented on Nāgārjuna's Yogaratnamālā in 1240 (AUFRECHT, Cat. Cat. I p. 155b), and in their turn are cited by Vācaspati (Ātaṅk. introd. v. 8), whose father Pramoda was the chief court-physician of Hammīra Mahammada (*ibid.* v. 2 *sqq.*), that is, Amīr Muizzuddīn Muhammad or Muhammad of Ghur (d. 1205), they must have flourished about 1240, and Aruṇadatta must consequently have lived prior to them, probably around 1220.

This ingenious calculation was dealt a serious blow by BHATTACHARYYA (IHQ xxiii p. 130 *sqq.*), who pointed out that Indu's Śaśilekhā (on As. VI 15 *init.*) and the anonymous Kairalī (on Ah. VI 12.1) controvert the same doctrine, again without mentioning any name, and that evidently all three scholiasts just refer to a dissentient view common in their day. Further, the identity of the medical author Guṇākara with a Jaina scholar of the same name, who commented upon a work on magic rites, incantations, and sorcery, should by no means be taken for granted.

What, incidentally, is meant by those "membranes" (*paṭala*), of which four are distinguished in Indian ophthalmology, cannot be ascertained for the time being. MAGNUS' view (Augenheilkunde p. 37) that they represent retina, choroid, sclera, and mucosa is categorically rejected by ESSER (Ophthalmologie p. 14). As for the above "outer" membrane, HOERNLE (Osteology p. 17) considers it to be the cornea plus aqueous humour.

[2] Cf. GODE, Studies I p. 185. [3] On As. II 12 ∼ I p. 368a 20/21.

[4] E.g. in his notes on the vegetable section (*śākavarga*) Ah. I 6.73—116 and As. I 7 ∼ I pp. 50—54.

[5] Here a conjecture made by BHATTACHARYYA (ABORI xxviii p. 118) deserves special attention. In commenting on Vāgbhaṭa's view that even a brahmin may take garlic if it is through the milk or curd of a cow that has been fed garlic after a three days' fast (As. VI 49 ∼ III p. 423a 4 *sq.*; cf. Bower Ms. I 34), Indu remarks: *ity ācāryasya deśasiddhāḥ kāśmīrakāḥ / vayam etan na vidmaḥ* "thus the master's Kashmirian local authorities; we (do) not know this (practice)." Stumbling at the collocation *deśasiddhāḥ kāśmīrakāḥ* "Kashmirian local authorities," BHATTACHARYYA proposes to punctuate not after but before *kāśmīrakāḥ*, so that the passage

makes him a pupil of Vāgbhaṭa[1], and his referring to the author of the Ah. simply as "Master" (*ācārya*)[2] seems to point in the same direction[3]. What is more, a contemporary of Vāgbhaṭa by the name of Indu, or rather Indukara, is quite familiar to us; he is the father of Mādhavakara, the renowned author of the Mādhavanidāna, which can hardly have been written later than the 7th century, since in 849/50 it is already quoted by a Persian physician as an authority equal to Caraka, Suśruta, and the Ah.[4]. It must be stressed, however, that this identification is by no means conclusive, based as it is on very shaky evidence[5].

Another way of fixing Indu's date also leads to nothing definite. Among the medical writers he mentions by name is the Caraka scholiast Bhaṭṭāra Hari(ś)candra[6], whom Maheśvara[7] states to be the court physician of King Sāhasāṅka. WILSON[8] suggests the possibility of Sāhasāṅka being a title of Śrīcandradeva, who (according to a copper-plate inscription from Nidigal[9]) founded towards the end of the 11th

would run as follows: "Thus the master's local authorities; we Kashmirians (do) not know this (practice)." Attractive though his suggestion is, it must be left alone for the time being. Its tenability hinges on the open question of whether or not Kashmirian brahmins were allowed to take garlic under the above circumstances. BÜHLER, while dealing with the peculiarities of Kashmirian brahmins (Report p. 19 *sqq.*), does not mention anything like that; and of little avail is a reference in Rājat. I 342 to King Gopāditya (*r.* 370–310 B.C.), "who," it is said, "after having banished garlic eaters to Bhūkṣīravāṭikā, directed brahmins devoid of ordinances of their own to Khāsaṭā" (*bhūkṣīravāṭikāyām yo nirvāsya laśunāśinaḥ / khāsaṭāyāṃ vyadhād viprān nijācāravivarjitān*).

[1] T. RUDRAPĀRAŚAVA, in his preface to the Trichur edition of the As. (p. iv), gives the following "meditation stanza" (*dhyānaśloka*), which he says is "universally known" (*lokaprasiddha*):

lambaśmaśrukalāpam ambujanibhacchāyādyutiṃ vaidyakān
antevāsina Indu-Jajjaṭa-mukhān adhyāpayantaṃ sadā /
āgulphāmalakañcukāñcitadarālakṣyopavītojjvalaṃ
kaṇṭhasthāgarusāram añjitadṛśaṃ dhyāye dṛḍhaṃ Vāgbhaṭam //

I steadily meditate on Vāgbhaṭa: the tassel of his beard-hair dangling (and) the brightness of his complexion resembling a lotus; always instructing his medical pupils Indu, Jajjaṭa, *et al.*; the splendour of his sacred thread being (but) slightly visible, distinguished (as he is) by a spotless coat reaching down to his ankles; aloe-sap being in his throat (and) his eyes bedaubed.

On the coat (*kañcuka*), see BHUSHAN, Costumes p. 20.

[2] On As. II 4 ~ I p. 304b 13 *sqq. et passim.* The reference is to Ah. II 1.94.

[3] Thus GODE, Studies I p. 162 *sq.* But BHATTACHARYYA (ABORI xxviii p. 117 *sq.*) objects that in commentatorial literature the word *ācārya*, if used without preceding *mad* or *asmad*, refers to the author of the text which is explained rather than to the teacher of the scholiast who explains it. [4] See above, § 6.

[5] BHATTACHARYYA (IHQ xxiii p. 139) refutes it on the ground that Indukara, like Mādhavakara, belonged to Eastern India.

[6] On As. III 2 ~ II p. 12a 14.

[7] Viśvaprakāśa, introd. v. 5, reproduced by WEBER, Verzeichniss II p. 261.

[8] Works V p. 215 *sq.* [9] Cf. COLEBROOKE, Essays II [1]p. 286 (~ [2]p. 253).

century the ruling dynasty of Kanauj, which realm he acquired "by his own strength"; but this is, as he himself puts it, nothing else than "a mere etymological speculation" on the phrase "by his own strength," *Sāhasāṅka* being a possessive compound formed of *sāhasa* "strength" and *aṅka* "mark."

Besides his commentary on the Ah., styled Śaśilekhā, Indu also wrote a commentary on the As., which bears the same title and follows the wording of the former wherever Ah. and As. agree with each other. As this work is frequently mentioned as "Indumatī" in Niścalakara's Ratnaprabhā, which was written between 1110 and 1120[1], Indu must have flourished in the 10th century at the very latest. He often adduces anonymous definitions of a pharmacopoeial nature[2] and evidently commands a thorough knowledge of the medical convertible terminology[3]; so he may be identical, for all we know, with the author of a medical glossary, also called Indu, who is very frequently cited by Kṣīrasvāmin in his commentary on the Amarakoṣa[4]. Since this commentary dates from the second half of the 11th century[5], the glossarist Indu must have lived prior to the year 1050[6].

10. Candranandana (Tib. Zla-ba-la dga-ba), the son of Ratinandana (Tib. Chags-pa-la dga-ba), hailed from Kashmir[7]. His *terminus ad quem* is established by the fact that the Padārthacandrikā (Tib. Thsig-gi don-gyi zla-zer) was translated into Tibetan by Rin-chen-bzaṅ-po between the years 1013 and 1055[8]. He may or may not be identical with the physician Candrābhinandana (Tib. Zla-ba[-la] mṅon-dga), who is

[1] Cf. Bhattacharyya, ABORI xxviii p. 118 & IHQ xxiii p. 129 *sqq.* His chronology depends on the reign of Rāmapāla, which he fixes at 1078—1120 (IHQ iii p. 583 *sq.*), not without being contradicted (Majumdar, HB I p. 180 *sq.*). But objections are raised only against his evidence, not against his result, at which others arrived independently of him, and which may now be regarded as common opinion.

[2] E.g. on Ah. I 3.30—32 & 48. [3] See his notes on Ah. I 6.94 *sqq.*

[4] Especially in his notes on the tree and herb section (*vanauṣadhivarga*, II 4).

[5] It often refers to Bhoja, the author of a Śabdānuśāsana, who (according to Gaṇar. I 2 schol.) is identical with Bhoja, the king of Malwa (*r.* 1018—60; cf. OHI³ p. 204) and author of the Sarasvatīkaṇṭhābharaṇa, and is repeatedly quoted by Vardhamāna, the author-cum-scholiast of the Gaṇaratnamahodadhi, which was written in 1140. Cf. Aufrecht, ZDMG xxviii p. 104. The identity of the grammarian and the writer on poetics is questioned by Zachariae, GGA 1885 p. 377.

[6] The suggestion that the vyākhyākara Indu and the naighaṇṭuka Indu may be one and the same person was first made by Das Gupta (IC iii p. 154). It was repeated, not without reserve, by Gode (Studies I p. 159 *sq.*).

[7] See Tibetan colophon. Huth (SPAW 1895 p. 270), evidently depending on the Mongolian, Manchurian, and Chinese indexes, wrongly transcribed the name as Candrānanda. He was followed by Unkrig (Korvin-Krasinski, Medizinphilosophie p. xix), through Cordier (JA ix 17 p. 185; BEFEO iii p. 614) had corrected this mistake long before.

[8] See below, § 19. According to Cordier, Catalogue iii p. 472, Candranandana was a contemporary of King Abhimanyu II of Kashmir (*r.* 958—972).

said to have assisted Vairocana in putting the Four Tantras (rGyud bźi) into Tibetan at the time of King Khri-sroṅ-lde(u)-btsan[1], or with the medical lexicographer Candranandana, who is frequently cited by the Amara scholiast Kṣīrasvāmin in the late 11th century[2]. On at least two occasions, his views seem to have been refuted by Aruṇadatta, though no name is given in either case[3].

11. Hemādri is the only one among the scholiasts under discussion who poses no problem as to his identity and chronology. Preluding his Āyurvedarasāyana, he introduces himself as the author of the Caturvargacintāmaṇi (v. 2), a standard encyclopedia on ancient religious rites. For a proper performance of the vows etc. set forth in that work, it is necessary to enjoy good health, and the present commentary has been written with a view to facilitating the attainment of such good health; it follows the doctrines of previous authorities on the subject, such as Caraka and Suśruta (v. 3), without repeating what has been said by their commentators (v. 4). Hemādri was the son of Kāmadeva, grandson of Vāsudeva, and great-grandson of Vāmana. Besides the Caturvargacintāmaṇi and Āyurvedarasāyana, he wrote several other works (Śrāddhapaddhati, Hemādriprayoga, Nānāśāntayaḥ, Tristhalīvidhi) and commentaries (on Vopadeva's Muktāphala and Śaunaka's Pravaṇakalpa)[4]; but he is different from Bhaṭṭa Hemādri, the son of Īśvarasūri and author of the Raghuvaṃśadarpaṇa[5]. While in the Caturvargacintāmaṇi (I 1.6 & 13) he describes himself as being in charge of the state records of King Mahādeva of Devagiri (*r.* 1260—71), from the Āyurvedarasāyana (introd. v. 5 *sq.*) and a contemporary inscription[6] he appears to have been the archivist and chief minister of his successor Rāmacandra (*r.* 1271—1309). So Hemādri flourished in the second half of the 13th century, and it is reasonable to assume that he composed the Caturvargacintāmaṇi under the reign of Mahādeva and the Āyurvedarasāyana under that of Rāmacandra[7].

12. There is one more Vāgbhaṭa scholiast who deserves special mention, although no manuscript of his commentary has yet been traced. He is the Jaina teacher Āśādhara (the son of Sallakṣaṇa and father of Chāhaḍa), who lived about 1236 A.D.[8] and is said to have written, besides the Uddyota, 17 more books, not all of which, however, are likely to be his[9]. According to a valuable eulogy attached to his Dharmāmṛta,

[1] Cf. Csoma, JASB iv p. 1. According to the T'ang Annals (Bushell's translation, JRAS 1880 pp. 473 *sq.* & 506), Khri-sroṅ-lde(u)-btsan reigned from 755 to 797 A.D. [2] On Ak. II 4.63 *et passim.*

[3] On Ah. I 5.17 [15] & I 19.87 [75]. The bracketed verse-numbers refer to Rajvaidya's edition. [4] Cf. Aufrecht, Cat. Cat. I p. 768, II p. 185, III p. 52.

[5] Cf. Gode, ABORI xiv p. 126 *sqq.* [6] Cf. Barnett, EI xiii pp. 202 & 205.

[7] For the whole paragraph see Kane, History I p. 354 *sqq.*, and Gode, Studies I p. 186 *sqq.* [8] His Triṣaṣṭhismṛtiśāstra dates from that year.

[9] Cf. Peterson, Report II p. 86; Aufrecht, Cat. Cat. I p. 54.

two manuscripts of which are found in the Bhandarkar Oriental Research Institute, Poona, he hailed from Sapādalakṣaya (the vicinity of Jaipur) and, as his country was overrun by a barbarian king, fled to Mālava, taking refuge at Dhārā, where he was enthusiastically received by Bilhaṇa, the chief minister of King Vijayavarman[1]. Since Āśādhara was apparently a senior contemporary of Hemādri, the discovery of his commentary would be a notable gain indeed, if only because of its antiquity.

As for the other scholiasts, Ṭoḍaramalla was the Hindu financier of the Emperor Akbar (*r.* 1556—1605)[2], while Śivadāsasena was the court physician of Bārbak Shāh of Bengal (*fl.* 16th cent.)[3].

13. Of excerpts and summaries, there are found an anonymous Aṣṭāṅgahṛdayasaṃgraha embracing 700 granthas and Govindadeva's Aṣṭāṅgahṛdayasaṃhitā or Yogalīlāvatī comprising 300 ślokas[4]. How popular the Ah. has remained up to the present day may be seen from the fact that as late as the year 1864 a certain Parameśvara of South India completed an abstract from it entitled Hṛdayapriya, which closely follows the wording of the Ah.

14. Numerous manuscripts (as against but a few of the As.[5]) are extant either of the whole or of parts of the Ah. and its commentaries[6], some of them being fairly old. The earliest traceable so far was written by one Sāmalabhaṭṭa at Ahmadabad in saṃvat 1544 (i.e. 1486/87 A.D.);

[1] Cf. GODE, Studies I p. 182. [2] Cf. IRVINE, IGI II p. 399.

[3] Cf. DAS GUPTA, IC III p. 157. LANE-POOLE, Dynasties p. 307, dates this ruler as early as 1459 A.D. See GODE, Studies I p. 123.

[4] Cf. SASTRI, Catalogue xvi no 11034; List MSS Benares p. 129.

[5] G. S. TARTE consulted two MSS for his edition: one owned by G. S. NIRANTAR of Nasik (~ BHANDARKAR, Lists I nos 222—27) and dated śāka 1794 (i.e. 1872 A.D.), the other owned by B. S. MATE of Poona (Introd. p. 2). CORDIER's confrontation (JA ix 18 p. 152 *sq.*) of BHANDARKAR's MS. with TARTE's edition is completely illusory, because the former was actually used in the latter (HILGENBERG-KIRFEL, Transl. p. xxii).

T. RUDRAPĀRAŚAVA gives no information about his sources. He only states (Introd. p. v) that Indu's Śaśilekhā, given along with the text, was reconstructed during several years of extraordinary labour from highly dilapidated palm-leaf MSS in the possession of eight physicians and the royal library in Cochin.

R. S. KINJAWADEKAR based his text on TARTE's and RUDRAPĀRAŚAVA's editions as well as on two more MSS: one procured by P. K. GODE for the Bhandarkar Oriental Research Institute in Poona, the other owned by G. S. GODBOLE of Bombay. Incidentally, as both these MSS only contain the As. proper, Indu's Śaśilekhā, also given in KINJAWADEKAR's edition, must be a reprint from RUDRAPĀRAŚAVA's edition. — Finally, there is a fragmentary palm-leaf MS. in Canarese characters, recorded by KUPPUSWAMI, Descriptive Catalogue xxiii no 13070.

[6] Cf. AUFRECHT, Cat. Cat. I pp. 35 *sq.* & 773, II pp. 7 & 188, III p. 8; KUPPUSWAMI, Descriptive Catalogue xxiii nos 13072—85; RANGACHARYA-KUPPUSWAMI, Triennial Catalogue I *sqq.* (v. indexes); SASTRI, Catalogue xvi nos 11007—33.

two others are dated saṃvat 1576 (i.e. 1519/20 A.D.) and saṃvat 1735 (i.e. 1678/79 A.D.)[1].

15. The *editio princeps*, accompanied by a modern commentary (entitled "Bhāskara") and printed in Malayalam characters, is owed to UPPOṬṬA KAṆṆAN and appeared 1874—78 in Calicut. Since then countless other editions, with or without scholia, of the Ah. in its entirety as well as of individual sthānas have been published[2], but nevertheless the text still awaits philological treatment. A first step in this direction was taken only recently by N. S. Mooss, who consulted no less than 11 MSS of the Ah. and 4 MSS of Indu's Śaśilekhā, noting every single variant in the *apparatus criticus* and thereby setting a standard for any future enterprise of this sort[3]. As in many similiar cases, however, it must be seriously doubted if the benefits derived from a critical edition of the Ah. would compensate for the pains taken in preparing it.

16. Mention was made above (§ 4) of Buddhistic tendencies existent in the Ah., and a magic formula directed to Buddha was adduced as evidence. Other characteristic examples are an allusion in I 1.1 to the three moral poisons, which almost certainly shows Buddha to be "the unprecedented physician" in question, an enumeration in I 2.21 *sq.* of the ten commandments, and a reference in I 2.46 *sq.* to the application of awareness. This is not of course the place to decide whether Vāgbhaṭa himself was a Buddhist or whether he only had Buddhistic inclinations; but any future research on the problem[4] will also have to take cognizance of such typically Hinduistic features as the three objectives of life (I 2.29; cf. I 1.2) and the aversion to Buddhist sanctuaries (I 2.33 & 37). Whatever the final solution may be, there can be no doubt but that it is those Buddhistic tendencies which led the lamas to translate, of all works, the Ah. into Tibetan and to incorporate it into the Tanjur[5].

17. According to the colophon, which is reproduced below, the translation was made by the Indian pundit Jārandhara and the Tibetan lama Rin-chen-bzaṅ-po[6]:

[1] Cf. KUNTE, Pref. p. 1. [2] See Bibliography.

[3] The present work is mainly concerned with establishing and interpreting the Tibetan version. Hence no attempt has been made to produce a critical edition of the original Sanskrit, which could be done only after the wording of those copies used by the Tibetans and all the scholiasts has been ascertained. In fact, the text given is merely that of A. M. KUNTE's second Nirṇaya Sāgara Press edition (marked B for Bombay), with variant readings found in N. S. Mooss' Vaidya Sarathy Press edition (marked K for Kottayam) being listed in the foot-notes.

[4] Useful preliminary work was already done by CORDIER, JA ix 18 p. 167 *sqq.*

[5] The medical works contained in the Tanjur and the chronological questions connected with them were first discussed by HUTH, SPAW 1895 pp. 269 *sqq.* & 283 *sq.*, with additions in ZDMG xlix p. 280 *sqq.* A more detailed description was later given by CORDIER, BEFEO iii p. 604 *sqq.*

[6] (336a 2), ((335a 6)), [337a 6], [[322b 3]]. For the meaning of the abbreviations and brackets, see below § 20.

in Tibetan —

sman-pai bdag-po dGe-'dun-gsaṅ-ba źes bya-bai bu //[1] *sman-pa chen-po Pha-khol*[2] *źes bya-bas yan-lag-brgyad-pai sñiṅ-po mdzas-pa-las*[3] *rgyud* [[4]] *phyi-mai gnas*[7]*-te drug-pao* // //

((7)) *sman-dpyad yan-lag-brgyad-pai sñiṅ-po bsdus-pa źes bya*(3)*-ba ji-sñed-pa rdzogs-so* // //

rgya-gar-gyi mkhan-po Dzā-ran-dha-ra[4] *daṅ* //[5] *źu chen-gyi lo-tsā*[6]*-ba dge-sloṅ Rin-chen-bzaṅ-pos* [[5]] [*bsgyur-ciṅ*][7] *źus-te gtan*[337b1]*-la phab-pao*[8] // //

in English —

Of the work Aṣṭāṅgahṛdaya by the great physician named Vāgbhaṭa, a son of the master of physicians named Saṅghaguhya[9], (this) is the sixth (section), being the Uttarasthāna.

The medical research-work entitled Aṣṭāṅgahṛdayasaṃhitā is (herewith) entirely finished.

By India's Professor Jārandhara[10] and Revising Great Translator Monk Rin-chen-bzaṅ-po it has been [translated], revised, and edited.

18. This translating team worked together on no less than nine canonical texts dealing with such diverse themes as hymnology, mystics, meditation, discipline, medicine, and chemistry. Besides the Aṣṭāṅgahṛdayasaṃhitā, their list of publications includes:

(1) the Viśeṣastavaṭīkā or "Commentary on the Hymn on Distinction" by Prajñāvarman;
(2) the Devātiśayastotraṭīkā or "Commentary on the Hymn on Preeminence to Gods" by the same author;
(3) the Tattvasārasaṃgraha or "Compendium on the Essence of Truth" by Dharmendra;
(4) the Yogāvatāropadeśa or "Guide to the Understanding of Meditation" by the same author;
(5) the Prātimokṣabhāṣyāsaṃpramuṣitasmaraṇamātralekha or "Writing on Nothing but the Unlost Memory of the Commentary on the Prātimokṣasūtra" by an anonymous author;
(6) the Padārthacandrikāprabhāsa or "Moonshine Splendour of Word Meanings" by Candranandana (a commentary on the Ah.)[11];

[1] N; no śad CD; simple śad P. [2] CD; *gol* NP.
[3] NP; double śad C; simple śad D. [4] CD; *Dza-randha-ra*NP.
[5] NP; simple śad CD. [6] NP; *tsthsa* CD.
[7] CD; missing in NP. [8] NP; *pa* CD.

[9] This is the exact retranslation of the Tibetan name. In the Sanskrit colophons of Ah. I, II, III & VI and As. I & VI, however, Vāgbhaṭa's father is called Siṃhagupta, which would be Seṅ-ge-sbas-pa in Tibetan. Interestingly enough, AUFRECHT (Cat. Bodl. viii p. 303a) records Saṃghagupta as the principal spelling of his MSS no 741—42.

[10] Elsewhere the spelling varies among Janārdana, Jarandāna, Jārandana, Jarandhara, and Jārandhara. [11] See above, §§ 7 & 10.

(7) the Dhūpayogaratnamālā or "Jewel Garland of Incense Preparations" by Nāgārjuna; and
(8) the Aṣṭapadīkṛtadhūpayoga, a treatise on "Incense Preparations Made into Chess-board Squares" by the same author.

19. While Jārandhara is not otherwise known, Rin-chen-bzaṅ-po (or Ratnabhadra, as his name would be in Sanskrit) is one of the most outstanding figures of his time, bearing the honorary title of "great translator" (*lo-tsā-ba chen-po*) and holding the notable record of 150-odd translations and revisions—not to mention his many original works, among them a Sanskrit-Tibetan glossary.

Descended from a Kashmirian family, he was born 958 A.D. in the West Tibetan province of mN̄a-ris. When he was 13 years old, he received his consecration at the hands of Abbot Ye-śes-bzaṅ-po. Buddhism then being at a low in his native country, he paid three visits to adjacent Kashmir and there studied Tantrayāna with 75 pundits; the most eminent among them were Śraddhākaravarman, Kamalagupta, and Jinamitra. At the age of 49, he joined the order of Bla-chen, which sought to remedy the abuses of Buddhism that had cropped up after its persecution by King Glaṅ-dar-ma. Some time later, Grand Lama lHa-lde-btsan appointed him "head monk" (*dbui mchod-gnas*) and "diamond professor" (*rdo-rje-slob-dpon*), presenting him with the estate of Źer in the South-West Tibetan province of sPu-hraṅs. In this capacity, he erected numerous monasteries, temples, and symbols at Khra-tsa, Roṅ, and other places. An adherent of the Mādhyamika school of philosophy founded by Nāgārjuna, he also developed a brisk teaching activity, especially in the field of Prajñāpāramitā and Anuttarayoga literature, and produced many learned disciples, among whom were some ten Sanskritists capable of doing translation work. Besides this, he rendered signal service to the reformation and propagation of Buddhism, known as the "later spread" (*phyi-dar*) of the doctrine. At the age of 85, he met Atīśa, the famous patriarch of Magadha, who had come to mN̄a-ris on the repeated entreaties of King Od-lde. Being 26 years his senior, he did not at first bow to him in reverence; but when, on a visit to the Golden Temple at mTho-ldiṅ, he found him correctly describing the attributes of, and extemporaneously composing hymns on, every deity he saw, he paid due homage to him and entered into close relations with him. Among other things, he learned from him the method of "propitiation" (*sgrub-pa*), that is, how to coerce the Godhead through profound meditation. Because of his advanced years, he had to decline an offer to accompany the master on his trip to Central Tibet. He died, aged 97, at Khva-tse-viṅ-gir on the 17th of Māgha 1055.

Thus far indigenous sources[1], which differ only in small details. What is particularly interesting is Sum-pa-mkhan-po's remark that

[1] Sum-pa p. 182; gŹon-nu pp. 68 *sq.*, 249 *sq.*, *et passim*. The entire material available on Rin-chen-bzaṅ-po has been gathered and sifted by Tucci, Indo-Tibetica II & III 1.

"at the age of 55, when the pundits Śraddhākaravarman, Karagupta [?], Buddhaśrīśānti, Buddhapāla, Kamalagupta, *et al.* were invited to Tibet, he copiously translated sūtras (and) mantras such as Prajñāpāramitā, Yoga, and Samāja (scriptures)[1]." From this it would seem that Rin-chen-bzaṅ-po started his translations at a comparatively late date, and that the Tibetan version of the Ah. too was made between the years 1013 and 1055[2].

20. The Ah. belongs to the mDo or Sūtra section of the Tanjur, four different xylographs of which are available, and occurs at the following places (the abbreviations and brackets are those used in the present edition):

Chone Tanjur	(C), vol. he (119), fol.	(44b1–336a3)[3]
Derge Tanjur	(D), vol. he (119), fol.	((44b1–335a7))
Narthang Tanjur	(N), vol. se (118), fol.	[15b1–337a7]
Peking Tanjur	(P), vol. se (118), fol.	[[15a5–322b5]]

For establishing the Tibetan text, all these xylographs have been consulted, and a short account of them may be given here.

The Chone[4] Tanjur is extant but in one copy[5], which was purchased for the Library of Congress, Washington, in 1926 by Rock[6]. It comprises

[1] *ṅa-lṅai dus-su bod-du paṇ-ḍi-ta Śrī-dha-ka-* [read *Śrad-dhā-ka-ra-*] *varma daṅ Ka-ra-gup-ta daṅ Bud-dha-śrī-śan-* [read *śān-*] *ti daṅ Bud-dha-pā-la daṅ Ka-ma-la-gup-ta sogs spyan draṅs thse śer-phyogs* [read *-phyin*] *daṅ yo-ga daṅ 'dus-pa sogs mdo sṅags maṅ-du bsgyur-źiṅ* (line 11 *sqq.*).

[2] Cordier (Vāgbhaṭa p. 11), referring to Foucaux (Lalit. ed. II p. ix), still held that the Tibetan translations of Sanskrit works, at least of those pertaining to medicine and magic, were made as late as the 12th or 13th century, at the time they were incorporated into the Tanjur. His view is no longer tenable.

[3] In the provisional numbering of the Library of Congress, this is vol. 198.

[4] Co-ne, less correctly spelt Co-ni, is a village (pop. 2000) and monastery in the A-mdo province of North-East Tibet or, according to another version, in the south-western part of the Kansu province of China. Situated not far from the upper course of the Hwang-ho, it once was the centre of all yellow-cap lamaseries in that region and later came to be a stronghold of the Yellow Church there, housing some 3800 monks under the rule of Yung-lo (1403–25). The wood-blocks of the first Kanjur and Tanjur edition, which along with many others were deposited in the huge archives, are said to have dated from the 15th or 16th century. The library and the printing press were completely destroyed, and the buildings badly damaged, when Mohammadan fanatics under the command of the four brothers Ma devastated the province in the early 1930s. The monastery itself was reconstructed in after years, but its treasures are lost for ever.

[5] On the distribution of the various Kanjur and Tanjur editions among the libraries of the world, see Ch'en, HJAS ix p. 60 *sqq.*; Tucci, HJAS xii p. 480 *sq.*; Meisezahl, PG viii 2 p. 27; Maurer, JOIB ix p. 99 *sqq.*

[6] See his interesting report in NGM liv p. 569 *sqq.*, partly reprinted in The Illustrated London News of September 1929. As the impression was struck in his presence, Rock could supply some valuable details on technical matters. Thus he was told

209 volumes and is being catalogued by MEISEZAHL. The colour of ink is black, the size of the folios c. 60.5 by 15.8 cm., the size of the printed surface 56.5—57.5 by 9 cm.[1], and the number of lines per page 7. The text has been enclosed with a rectangular frame. The left-hand margin of the obverse bears, perpendicularly to the main body, the title of the subdivision, the number of the volume, and the number of the folio (e.g. *gso-ba rig-pa. he. že-lṅa*). The print is easily readable but contains, despite assertions to the contrary by the Chone lamas themselves[2], not a few mistakes.

The Derge[3] Tanjur is available in several libraries, both Oriental and Occidental, and has been catalogued by Japanese scholars of the Tōhoku Imperial University, Sendai[4]. The copy used for the present edition is that of the former Prussian State Library, Berlin, now stored partly in the State Library, Marburg, and partly in the University Library, Tübingen. Details of its procurement could not be learned. It consists of 214 volumes, 14 of which got lost during World War II and were not recovered so far. As a microscopic analysis has shown, its paper was made from fibres of a genus of Thymelaeaceae, probably Daphne or Wikstroemia[5]. It is struck in black ink. The folios measure 62 by 11.5 cm. The printed surface is 51.5 cm. long and 7.5 cm. wide. The lines number 7 a page. The text is placed in a rectangular box with a 1.5 cm. margin on either side, that on the left giving the number of volume and folio (recto) and the title of the subdivision (verso) respectively, while that on the right remains blank. The print is perfectly legible and virtually free of carver's errors.

that a skilful lama needed 4 days to cut 1 block, and that 16 years were necessary to carve the blocks of the Tanjur alone, the wood used being walnut and a lighter species not identifiable. He also learned that 45 monks required 3 months to print the Kanjur and almost 6 months to strike the Tanjur. The paper was bought at Kungchang in Eastern Kansu, 11 days distant from Chone; it was very thin, and 8 sheets were pasted together to yield 1 leaf. The "wages" of the printers were 250 cash, i.e. 5c, per day, plus rations of barley flour, tea, and yak butter.

[1] Working from a microfilm, we have to rely on the data kindly given us by Dr. WALTER H. MAURER, Washington.

[2] ROCK, NGM liv p. 581.

[3] sDe-dge, also spelt bDe-dge and sDe-deg, is a remote place and principality in Eastern Tibet. It lies on the left bank of the Yang-tse-kiang in the Hsi-K'ang province. Of the several monasteries belonging to this principality, that of Derge itself is the most famous. It is occupied by followers of the Tantric rÑiṅ-ma-pa sect, who disavow the reforms of Atīśa and bTsoṅ-kha-pa. As late as the 19th century, the Yellow Church had not yet succeeded in getting any hold on the region. The Kanjur and Tanjur editions of this lamasery must therefore be considered heterodox. The Kanjur blocks of the first impression are said to have dated from the 15th or 16th century.

[4] UI [*et al.*], Catalogue p. 181 *sqq*. The Ah. bears the serial number 4310.

[5] Cf. MEISEZAHL, Libri x p. 292 *sqq*.

The Narthang[1] Tanjur too is accessible in several research centres. An abstract of its contents was given long ago by Csoma[2]. The xylograph utilized in the present edition was acquired for the Prussian State Library, Berlin, in 1889 by the imperial minister to Peking, Herr von Brandt. Like the Derge Tanjur, it was transferred to a salt-mine during World War II, where it sustained considerable damage through inadequate keeping, and is now deposited in the State Library, Marburg, with 12 (out of 225) volumes still missing. Its paper exhibits a yellow-brown colour, apparently because it was impregnated with an arsenical lye against destruction by insects[3], and consists of Thymelaeacea fibres, probably of the Daphne genus[4]. It is entirely done in black ink. Its measurements are 63.5 by 16.5 cm. for the folios and 58 by 8 cm. for the printed surface. Each page bears 7 lines. The text has been put into a rectangular case, with a 1.5 cm. margin on the left of the obverse giving the title of the main division and the number of volume and folio (e.g. *mdo. se. bcu-drug*). The print is to a large extent difficult to decipher on account of blurs[5]. Sometimes resorting to abbreviations[6], the carvers have made comparatively few mistakes; in fact, Laufer[7] was told by several lamas that the Narthang edition was considered by far the best of them all from the point of view of textual criticism.

The Peking[8] Tanjur, of which apparently only a few impressions were ever struck, is within easy reach of scholars now that the Japanese have

[1] sNar-thaṅ is a small village in Southern Tibet. It is situated about six miles south-west of bKra-śis-lhun-po (Tashilhunpo) in the gTsaṅ (Tsang) province, and is touched by the road leading from gŹi-kha-rtse (Shigatse) to Sa-skya. The monastery is the personal property of the head-lama of Tashilhunpo, who is known as the Tashi Lama. It was founded in 1153 and saw many a great man. Here the reformer bTsoṅ-kha-pa (1357—1419) studied Asaṅga's Yogācāra philosophy and the first Dalai Lama (1391—1475) began his clerical career at the age of 7. The wood-blocks of the Kanjur und Tanjur encyclopedias were prepared under Abbot Rig-pai-ral-gri in the years 1730 to 1742 (cf. Tucci, HJAS xii p. 479 *sq.*). The edition itself goes back to an order given by the sovereign Pho-lha-nas, also called Pho-lha-nas-mi-dbaṅ or simply Mi-dbaṅ.

[2] AR xx p. 553 *sqq.*

[3] Cf. Kirfel, LO xlv p. 5.

[4] Cf. Meisezahl, PG viii 2 p. 18 *sq.*

[5] The poor state of the Berlin copy gave rise to the opinion that the Narthang edition as such was inferior in get-up. Nothing could be farther from the truth than this. Laufer (Account p. 7) describes a perfectly clear Narthang Kanjur in the possession of the Newberry Library, Chicago. Obviously the legibility depends on the kind of paper used.

[6] E.g. *rjesu* for *rjes-su* I 1.31; *yoṅsu* for *yoṅs-su* I 2.12 & 3.55; *soḍ* for *sogs* I 3.19; *groḍ* for *grogs* I 3.22; *snuṃ* for *snum* I 5.39.

[7] *Loc. cit.*

[8] Peking, the capital of China, has been the place of issue of several Kanjur editions conveniently named after the emperors on whose direction they were published. The earliest among these is the Yung-lo edition completed in 1410 (Pander, ZE xxi p. (201); cf. Laufer, JRAS 1914 p. 1129 *sq.*), which is said to be a true copy of the old Narthang edition (Ch'en, HJAS ix p. 58) released under Buyantu Khan (1312—20) ('Jigs-med p. 105), and which, incidentally, appears to have been the prototype of the Berlin manuscript (Laufer, JRAS 1914 p. 1129 *sqq.*). Next came a

finished reproducing it, along with the Kanjur, by photolithography[1]. It is made up of 224 volumes. An inventory, prepared from the Paris block-print, is owed to CORDIER[2]. The copy consulted in editing the present text was procured in 1955 for the International Academy of Indian Culture, New Delhi, by RAGHU VIRA. As is the case with all Peking xylographs, it is printed in red throughout[3], the paper used being of a stiff, cardboard-like quality. The folios are 70 cm. in length and 19 cm. in width, having 8 lines to the page. The 62 by 13.5 cm. frame encasing the text has a 2 cm. margin on either side: that on the left bears a Tibetan legend stating the title of the subdivision or, in the case of longer works, that of the work itself[4] (recto only), the number of volume and folio (recto and verso alike), and whether it is the obverse or reverse (e.g. *ylag-brgyad-pa*[5]. *se. bcu-drug. goṅ* and *se. bcu-drug. og* respectively); that on the right gives a Chinese translation of it (e.g. *ti i-pai shih-pa. i-ching pa chih. shang* [*hsia*]. *shih liu*[6]). The print makes easy reading but shows not a few mistakes; what is particularly interesting in this connection is a dittograph of 87 pādas beginning in fol. 25a7.

21. As concerns the interrelationship of these four xylographs, all that is essential has already been said by LAUFER[7], who took a lifelong

reprint of the Yung-lo edition, made from 1602 to 1605 and called the Wan-li edition. Scarcely a century afterwards, between 1683 and 1700, another reprint was undertaken, known as the K'ang-hsi or first palace edition (LAUFER, BAIS 1909 p. 567 *sqq.*). Some forty years later, in 1737, a thoroughly revised and partly enlarged version of it came out, the Ch'ien-lung or second palace edition, which derives from the redaction of the fifth Dalai Lama (1617—82) (Citr. p. 44) and passes for the Peking edition *par excellence*. In contrast to this, the Tanjur seems to have been issued only once, and that probably after 1742; for details see below, p. 32 n. 2.

[1] Tripitaka, vol. 46 *sqq.* The Ah. is found in vol. 141.

[2] Catalogue, pt. 2 *sq.* The Ah. is listed in III p. 470.

[3] Printing a xylograph in red is considered to be 108 times as meritorious as printing it in black. Similarly, in copying manuscripts and xylographs, the merit of the scribe is raised to the third power of 108 by using various inks, to the fourth power by using silvery ink, and to the fifth power by using golden ink. The figure 108 is sacred; thus the Kanjur usually has 108 volumes, and the lamaist praying string 108 beads. Cf. UNKRIG, Erdball II p. 330.

[4] which then lends its name to the whole volume; thus *ylag-brgyad(-pa)* occurs throughout the margins of vol. 118, although not only the Ah. but also the Yogaśataka (fol. 1a1—9b5), the Jīvasūtra (fol. 9b5—13b4), the Avabheṣajakalpa (fol. 13b4—15a5), and the first book of the Aṣṭāṅgahṛdayanāmavaiḍūryakabhāṣya (fol. 322b5—410a8) are contained in it.

[5] Abbreviation for *yan-lag-brgyad-pa*, with subjoined *l*, a short form of *yan-lag-brgyad-pai sñiṅ-po bsdus-pa* also employed by Bu-ston in his reference to the Tibetan Ah. (cf. gSuṅ-'bum, lHa-sa edition, vol. ya, fol. 18b6). Contracted spellings like *ylag* are very popular in marginal legends, especially as far as the pagination is concerned. Cf. MEISEZAHL, Oriens xiii/xiv p. 285 *sqq.*

[6] i.e. "volume 118, medical sūtra Aṣṭāṅga, recto [verso], 16." (Transliteration and English rendering by courtesy of Prof. ALFRED HOFFMANN, Berlin.)

[7] Citr. p. 42 *sqq.*

interest in the history and evolution of the Tibetan canon. Thus little remains but to repeat and modify his statements, which are chiefly based on the index volume of the Chone Tanjur, and to make additions wherever this seems desirable.

The codification of the Tibetan Tripiṭaka goes back to the early 14th century[1] when at the instance of the Rev. 'Jams-dbyaṅs, the court chaplain of the Mongol emperor Buyantu Khan (1312—20), a great number of sacred texts still scattered among the country's various hermitages and lamaseries were assembled and incorporated into the old stock of scriptures already existent at the Narthang monastery. This collection, which was in manuscript form, was deposited in the 'Jam Temple and represents the prototype of all subsequent Kanjur and Tanjur editions[2].

Every available text having been utilized, it is by no means astonishing that the original Narthang copy included a considerable amount of duplicates. To eliminate these as well as to augment, revise, and classify the remaining vast material was the object of research done some years afterwards by Kun-dga-rdo-rje and Bu-ston on the Kanjur and Tanjur respectively[3]. When completed, their redaction, which was again a manuscript set, received an adequate place in the Golden Hall of Źa-lu, where it is still kept[4], unless it has fallen a victim to recent developments. In view of its great antiquity and direct relation to the original, the knowledge that it is as good as lost to western scholars is particularly distressing.

Independent of Bu-ston's tradition, there seems to have existed another Tanjur recension, connected with the Central Tibetan district of Chongay ('Phyoṅ-rgyas)[5], of which unfortunately no details are known. To this, Saṅs-rgyas-rgya-mthso (1620—1705), from c. 1645 adviser of the 5th Dalai Lama (1617—1682) and from 1679 regent of Lhasa, drew the attention of his spiritual master, who, in order to facilitate his struggle against the heterodox red-caps, promptly undertook to prepare a new edition of it. Though doubtless inferior to Bu-ston's version as far as authenticity is concerned, it had a lasting effect on all later editions. Not only was it made the basis of the Peking Tanjur published under the Emperor Chʿien-lung; it was also amalgamated with

[1] Not the first part of the 13th century as claimed by Chʿen, HJAS ix p. 53. Cf. Tucci, HJAS xii p. 477.

[2] Cf. Tucci, Scrolls I p. 107 *sq.*

[3] Laufer (Citr. p. 53) assigns the Tanjur redaction to the reign of Buyantu Khan (1312—20); but Tucci points out that Bu-ston (1290—1364) was still too young at that time to command the experience necessary for such a difficult task (Scrolls I p. 108), and that he first came to Źa-lu in 1320, under the local rule of Grags-pa-rgyal-mthsan (Indo-Tibetica iv 1 p. 79 *sq.*), while the revision was made even later, under the auspices of the latter's son Kun-dga-don-grub (Scrolls I p. 258).

[4] Cf. Tucci, HJAS xii p. 478 *sq.*

[5] For the spelling see Richardson, CAJ viii p. 73.

Bu-ston's revision into the Derge Tanjur of 1733—72 and, by the concurrent aid of the original, into the Narthang Tanjur of 1742.

Some extra words must be said about the Chone Tanjur issued in 1772. LAUFER[1], who had no copy of it at his disposal then, took it for a sister contamination of the Derge Tanjur. However, as a mere glance at the *apparatus criticus* of the present edition will show, the harmony of the two is so far-reaching as to virtually preclude this possibility. Irrespective of the almost identical pagination, C agrees with D and differs from N, P, or NP in no less than 504 out of 572 instances (misprints reckoned). For countercheck, here is a list of those 68 cases in which C deviates from D:

1.19 *yaṅ-dag-par sbyor-bas* for *yaṅ-dag sbyor-bas*;
1.38 *zug-rṅu 'byuṅ-bai dpyad* for *zug-rṅu dbyuṅ-bai dpyad*;
1.46 *rna-nad snad daṅ kha-nad* for *rna-nad sna daṅ kha-nad*;
2. 2 *nya-glo-dha* for *nya-gro-dha*;
2. 3 *lud-pai lud* for *lud-pai lu*;
2.24 *phan-da-gdags-pa* for *phan-gdags-pa*;
2.25 *rgyud* for *rgud*;
2.28 *yoṅs-su mgu-ba* for *yoṅs mgu-ba*;
2.30 *dbu-mii lam* for *dbu-mai lam*;
2.31 *brus* for *khrus*;
2.41 *gtsan-gzan* for *gcan-gzan*;
2.46 *ñid mthsan-du* for *ñin mthsan-du*;
3. 7 *thsa* for *thse*;
3.14 *'di* for *'de*;
3.15 *slos* for *spos*;
3.17 *dgun-sman* for *dgun-smad*;
3.19 *pyi* for *phyi*;
3.21 *skom-du sbyor-ba* for *skom-du sbyar-ba*;
3.24 *stsogs-śiṅ* for *sgrogs-śiṅ*;
3.27 *ñi-mai od-zes spaṅ* for *ñi-mai od-zer spaṅ*;
3.30 *bu-rum* for *bu-ram*;
3.35 *'bab* for *'dab*;
3.37 *bud-med bces gzugs* for *bud-med bcos gzugs*;
3.39 *rdzi-thsar* for *rdzi-char*;
3.41 *bde-rtsa* for *pad-rtsa*;
3.44 *mi-yi stobs* for *me-yi stobs*;
3.48 *sbyor skyo-me* for *sbyar skyo-ma* (2 errors);
3.49 *'phrul-du* for *'phral-du*;
3.53 *ga-bur* for *ga-pur*;
3.53 *'phyeṅs phreṅ* for *'phyaṅs phreṅ*;

[1] Citr. p. 54.

3.54 *ñid* for *ñi*;
4. 6 *'byuṅ-po* for *'byuṅ-ṅo*;
4. 6 *mas-gtor-ba* for *mas-gtoṅ-ba*;
4.10 *mi rmo* for *mi rno*;
4.13 *de-las zas* for *de-la zas*;
4.22 *bud-med gźon bston* for *bud-med gźon bsten*;
4.23 *gsod dpyad* for *gso dpyad*;
4.27 *srin-kyi* for *srid-kyi*;
4.28 *dus dus* for *dus*;
4.29 *śad daṅ* for *śa daṅ*;
4.30 *bsku-źiṅ* for *bsku-źaṅ*;
4.31 *des ni mi* for *des ni me*;
4.32 *chags-grugs* for *chag-grugs*;
4.33 *ñes źi* for *ñer źi*;
4.36 *brtag-te* for *brtags-te*;
4*fin.* *yan-lag-pa* for *yan-lag-brgyad-pa*;
5. 2 *'gyur-pa* for *gyur-pa*;
5. 3 *'bras-chen* for *'bras-chan*;
5. 4 *'byur-ba* for *'gyur-ba*;
5. 8 *'dris* for *'dres*;
5. 8 *rgya-mthsar bab* for *rgya-mthsor bab*;
5.24 *ya* for *yaṅ*;
5.28 *sel* for *sal*;
5.32 *mudgai srin* for *mudgai sran*;
5.41 *khu-bal* for *khu-ba*;
5.43 *lan-thsa* for *lan-thsva*;
5.48 *lal cher* for *phal cher*;
5.56 *śa 'bri mkhris-par oṅ* for *śa 'bri mkhregs-par oṅ*;
5.56 *srid-bu* for *srin-bu*;
5.57 *rl*${}^{i}_{u}$*g rlugs* for *rlig rlugs*;
5.59 *du-ba* for *khu-ba*;
5.62 *rab* for *raṅ*;
5.63 *mdog 'gyur khoṅ yuṅs-śiṅ* for *mdog 'gyur khoṅ yaṅs-śiṅ*;
5.71 *srid-bu* for *srin-bu*;
5.76 *srid* for *srin*;
5.81 *oṅ-nad* for *or-nad*;
5.82 *rigs rim ji-bźin* for *rags rim ji-bźin*.

Most of these deviations at once appear to be simple blunders that may be classified as follows:

(1) Dittographs: 4.28;
(2) Superfluous letters: 1.46, 2.3, 2.24, 3.54, 4.13, 4.23, 4.29, 4.32, 5.2, 5.41;

(3) Omitted vowel-signs, letters, or words: 3.7, 4.36, 4*fin.*, 5.8, 5.24, 5.43, 5.56b;

(4) Confused or miscarved letters: 1.38, 2.2, 2.31, 2.41, 2.46, 3.14, 3.15, 3.19, 3.24, 3.35, 3.39, 3.41, 3.53c, 4.6bd, 4.27, 4.33, 5.4, 5.8, 5.48, 5.56c, 5.59, 5.62, 5.71, 5.76, 5.81;

(5) Levelled[1] vowels or consonants: 2.30, 3.17, 3.21, 3.27, 3.30, 3.37, 3.44, 3.48 (twice), 3.49, 3.53d, 4.10, 4.22, 4.31, 5.32, (5.56b), 5.57, 5.63, 5.82.

There remain only six items that cannot be explained as mechanical errors: they concern the insertion of two hypermetric syllables (1.19, 2.28), the malcorrection of two rare words into commoner ones (2.25, 5.3), and finally the elimination of two evident misprints (4.30, 5.28). None of these variants carry enough weight, however, to justify the assumption of an independent Chone redaction; while the first four show every mark of an arbitrary change by either the scribe or the carver[2], the last two may well prove non-existent in the end: be it that the missing vowel-signs broke off from the original wood-blocks or that they did not properly come out in the present copy. Going by the material examined, the Chone Tanjur must be regarded as a direct offspring of the Derge Tanjur[3].

If this result is correct, it must be possible to find a number of errors that have been passed from the Derge into the Chone xylograph. As it is, however, sometimes difficult in the present state of Tibetology to know corrupt from variant readings, we have given in the following list all cases that appear suspicious either by themselves or from the context:

1.28 *sgrim* for *sgrin* [*dakṣa*];
2*init.* *dpyad* for *spyad* [*caryā*];
2. 8 *brtan* for *brten* [*śīlayet*];
2. 9 *thsul* for *thsil* [*medas*];
2.14 *drags-pas* for *drags-par* [*vi°*];
2.37 *riṅs* for *riṅ* [*ciram*];
3. 3 *las* for *lam* [*mārga*];
3. 6 *steṅs* for *steṅ* [*tala*];

[1] The term "levelling" has tentatively been chosen for the frequent mistake of replacing a given vowel or consonant with a preceding or following one.

[2] In making a printing-block, the text is first written on Chinese tissue paper and then pasted face-down, or traced in mirror-writing, on the block; after that, the wood in between the letters is carved off.

[3] There is yet another piece of evidence that may be adduced in favour of this conclusion. According to an oral communication by Dr. Richard O. Meisezahl, Beuel, the Chone Tanjur does not embrace a single work that is not found in the Derge Tanjur, while the Derge Tanjur contains quite a number of works that are missing in the Chone Tanjur.

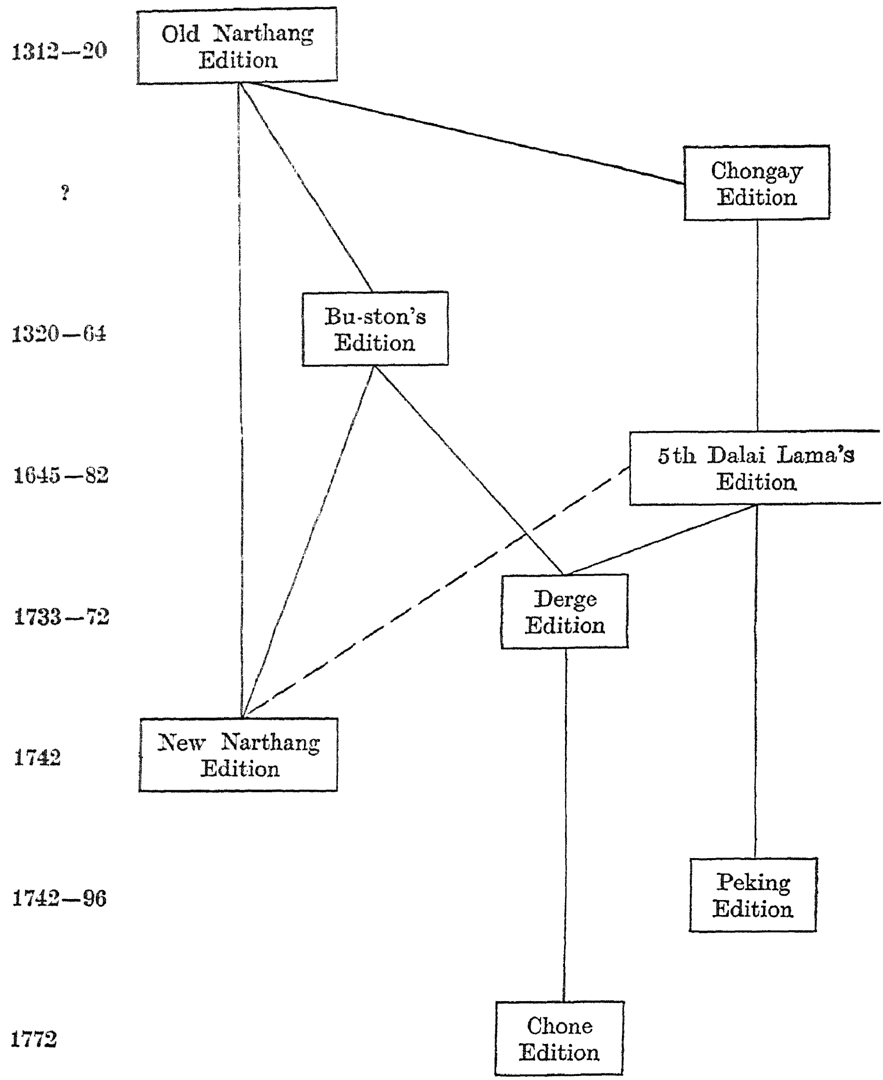
3. 7 *thse* for *che* [*agrya*];
3.15 *bdug* for *bdugs*;
3.18a *stsogs* for *sogs* [*cita*];
3.18c *nas* for *nad* [*roga*];
3.34b *ldan daṅ* for *daṅ ldan* [*śliṣṭa*];
3.34c *khaṅ-pa* for *kha-ba* [*hima*];
3.35 *kal-lha-ra* for *ka-lha-ra* or *kalha-ra* [*kahlāra*];
3.43 *min* for *smin* [*pāka*];
3.46 *lṅa ni* for *lṅa-yi* or *lṅai* [*pañca°*];
3.53 *ur-śiṅ* for *u-śir* [*uśīra*];
3.58 *thog-mai źag bdun* for *thog mthai źag bdun* [*antyādisaptāha*];
4. 6 *bciṅ* for *spyiṅ* [*avagāha*];
4. 9 *bgag* for *bkag* [*dhāraṇa*];
4.19 *bros* for *zos* [*bhuktvā*];
4.27 *gźu* for *bźu* [*pācana*];
4.29 *dro* for *gro* [*godhūma*];
4.32 *dugs* for *dug* [*viṣa*];
5. 3 *gaṅ-źiṅ* for *gaṅ-źig* [*yena*];
5. 8 *bab* for *'bab* [*°ga*];
5.38 *rma* for *rmya* [*glapita*];
5.57 *skraṅ* for *skran* [*gulma*];
5.60 *skran skye* for *skra skyed* [*keśya*];
5.63 *yaṅs* for *yaṅ* [*laghu*];
5.66 *yin* for *min* [*na*].

Even if some of these turn out to be genuine variants, they cannot possibly have entered the Chone text otherwise than through the Derge edition.

What has hitherto been said on the transmission of the Tanjur may be illustrated by the pedigree overleaf.

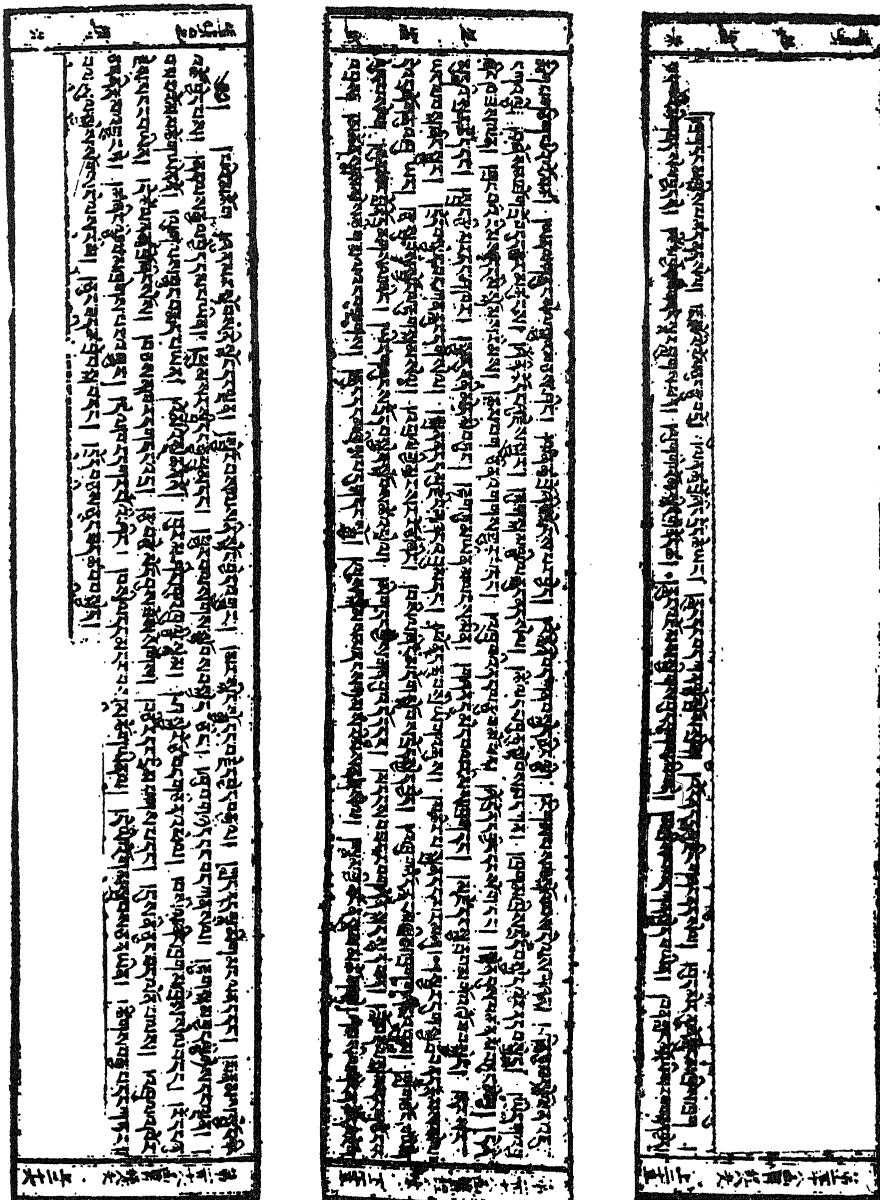
Thus the interrelationship of the several block-prints would be satisfactorily established, were it not for the above-mentioned dittograph in the Peking edition, which requires further investigation. For, strange as it may seem, this dittograph (marked P_2 in contrast to P_1) is not a mere repetition but rather a different recension of what precedes. The matter stands shortly as follows. In 87 dittographed pādas there are found 46 variant readings (errors excluded). In no case does P_2 go with P_1 alone against the other xylographs. In only 7 cases it agrees with NP against CD; but in as many as 21 cases it concurs with CD against NP. In further 9 cases it deviates from all block-prints. The remaining instances show in 4 cases accord with N, in 1 case accord with DN, and in 4 cases accord with CDN.

Considering their length (for P_2 see cut), it is obvious that both P_1 and P_2 make almost precisely one folio, though they do not agree with any of the extant folios. Hence it may be assumed that in preparing the Peking edition a leaf of the lost exemplar (that is, the 5th Dalai Lama's



edition) was inadvertently placed among the leaves of the revised text, from where it got unnoticed into the press copy. The question remains which one is the primary version.

The best way of tackling this problem is to examine those readings which P_1 and P_2 share with none of the other versions. The following list gives the relevant material and its philological evaluation:



Three pages from Peking Tanjur (fol. 25 a, 25 b, 26 a) showing dittograph, with irrelevant passages effaced

(a) Peculiar readings in P_1

5.43 b *dañ* for *yin*: change of words effacing period;
5.43 c *rtse* for *thse* [*agre*]: change of words restoring original;
5.43 d *bcad-na* for *bcas-na* [*pīḍita*]: change of words distorting sense;
5.44 a *'bus* for *dbus* [*jantu*°]: change of spelling constituting *lectio facilior*;
5.44 b *sbags-pa* for *(s)pags-pa* [*saṃkara*]: change of spelling constituting *lectio facilior*;
5.45 *mñar-ba* for *mñar-bas* [°*mādhuryaiḥ*]: neglect of case-ending obscuring syntactical connection;
5.46 b *skye* for *skyes*: change of tenses not affecting sense, perhaps only haplography;
5.46 b *rem* for *rim* [*kramāt*]: error;
5.46 d *dro* for *drod* [*uṣṇa*]: interchange of cognates, perhaps only error.

(b) Peculiar readings in P_2

5.30 b *bskyed* for *skyed* [*kṛt*]: change of tenses constituting *lectio difficilior*, thus also in 5.33 bd, 5.37, 5.41 b;
5.30 c *yid-ga* for *yi-ga*: error;
5.34 *bsri* for *sri*: change of tenses constituting *lectio difficilior*;
5.38 *brdol* for *rdol*: change of tenses constituting *lectio difficilior*;
5.40 *sna* for *rna* [*karṇa*]: change of spelling constituting *lectio difficilior*, perhaps arbitrary change of words;
5.41 b *phyur-ba* for *chur-ba* [*kilāṭa*]: interchange of synonyms;
5.42 b *rmad* for *smad* [*nindita*]: change of spelling constituting *lectio difficilior*.

Applying to this material the rules of textual criticism, especially that on "trivialization[1]," it must be concluded that P_1 was made from P_2, though not without having been heavily edited.

There is one interesting aspect to this situation. If P_2 belongs to the 5th Dalai Lama's edition, then any reading in discord with it (errors and individual changes excluded) must of necessity originate from Bu-ston's recension, which represents the only alternative branch of tradition. Now, as P_1 is independent of Bu-ston's recension but shares with it, on the strength of the above reasoning, no less than 21 variants, we are given no choice but to suppose that P_1 (and hence also P) is directly related to N[2]. Such a connection, which, by the way, would easily account

[1] Cf. Maas, Criticism p. 13.

[2] The Peking Tanjur cannot, therefore, have been published "in the 2nd year of Yung-chêng (1724)," as Ch'en is inclined to believe (HJAS ix p. 58 *sq.*), but must have been prepared after the completion in 1742 of the Narthang Tanjur, that is, under the rule of the Emperor Ch'ien-lung, which is also Laufer's opinion (Citr. p. 54). It is, consequently, a pendant not of the first but of the second palace edition.

for the many other cases of agreement between N and P[1], is quite in tune with the eminent position assigned to the Narthang xylograph by Tibetan scholars.

22. From our inquiry into the stemmatical relationship of the extant Tanjur editions it appears that, to use the terminology coined by textual critics, three of the witnesses in question (D, N, and P) have been contaminated, while the fourth (C) depends exclusively on a surviving exemplar (D) and must be eliminated as being worthless *qua* witness. That leaves us with no objective principle to follow in establishing the earliest get-at-able version, except where N goes against all other xylographs and hence is likely to reproduce either the original or Bu-ston's edition (peculiar errors and arbitrary changes barred)[2]. We have therefore adopted, as a rule, those readings which are closest to the Sanskrit, which are best in form, style, and matter, or which make it easiest to see how the variants arose. Where two lections of equal value are available, we have given preference to that found in N as the most eminent witness.

23. On the other hand, we have deliberately abstained from altering, however slightly, the transmitted text, though its corruption is sometimes quite obvious, as may be seen from the following instances:

1 *init.* °*saṃ-hi-tta* for °*saṃ-hi-tā* [°*saṃhitā*];
2. 2c *bska daṅ thsa daṅ kha-ba-dag / rtse 'jam* for *bska daṅ thsa daṅ kha-ba daṅ / rtse 'jam* [*mṛdvagraṃ kaṣāyakaṭutiktakam*];
2.22a *de-ltar sdig-pai las-rnams bcu* for *de-ltar sdig-pai las rnam bcu* [*pāpaṃ karmeti daśadhā*];
2.39cd *chaṅ 'thsoṅ-ba daṅ sbyor-ba-dag / sbyin daṅ len-la spyad mi bya* for *chaṅ 'thsoṅ-ba daṅ sbyor-ba daṅ / sbyin daṅ len-la spyad mi bya* [*madyavikrayasaṃdhānadānādānāni nācaret*];
3.38d *'dod-pai rgyun* for *'dod-pai rgyud* [*kāmatantra*];
3.52c *daṅ-bai dri-med chu źes-pa* for *ṅaṅ-pai dri-med chu źes-pa* [*śuci haṃsodakaṃ nāma*];
5.34a *skran-nad* for *skraṅ-nad* [*śopha*];
5.45c *bsil daṅ mṅar-bas* for *bsil dag mṅar-bas* [*śaityaprasādamādhuryaiḥ*].

Of these instances the sixth is particularly interesting inasmuch as CD have substituted *daṅs-pai* for *daṅ-bai*. Evidently the redactors did not recognize the corruption and, instead of eliminating it, perpetrated a malcorrection.

[1] including mistakes like *la* for *ṅal* [*śrama*] 2.36, *po* for *dbaṅ-po* [*indriya*] 4.25, *ñer źiṅ* for *ñer źi* [*upaśama*] 4.33, *gaṅ* for *gar* [*ghana*] 5.6, and *ro-mi bsal-źiṅ* for *ro-ma bsil-źiṅ* [*vṛṣyaṃ himam*] 5.19.

[2] Obsolete spellings also indicate an early stage of tradition. But as these occur only sporadically in NP and would disturb the otherwise uniform orthography of the Tibetan text, they have been relegated to the *apparatus criticus*. Such cases are, e.g., *rgyun-tu* for *rgyun-du* (1.1), *brtan-ciṅ* for *brtan-źiṅ* (2.26), *dus-du* for *dus-su* (3.17), *mṅar-ste* for *mṅar-te* (3.56), and *gźan-dag-du* for *gźan-dag-tu* (3.57).

24. More frequent than such cases where the Tibetan text may be corrected after the Sanskrit are those in which a Sanskrit variant can be inferred from the Tibetan. Here are some examples:

2. 1 *sustha* [*bde-gnas*] for *svastha*;
2.10 *vṛddho jīrṇaś ca* [*rgas-śiṅ 'khogs-pa*] for *vṛddho 'jīrṇī ca*;
2.44 *madyādisaktiṃ* [*chaṅ sogs chags*] for *madyātisaktiṃ*;
3.29b *subahuvāri* K [*chu maṅ bsres-la*] for *subahu vāri* B;
3.29c *śoṣa* [*kha bskams*] for *śopha*;
3.39 *jalārdratālavṛntāni* [*tā-lai bsil-yab spos-chus btab*] for *jalārdrās tālavṛntāni*;
5.30 *śītake viṣame jvare* [*graṅ-bai rims daṅ mi sñoms rims*] for *śītake viṣamajvare*;
5.42/3 *ikṣoḥ saro . . . rasaḥ* K [*bu-ram śiṅ khu 'khru*] for *ikṣo raso . . . saraḥ* B;
5.52 *meda* [*tshil*] for *meha*;
5.55 *tvagdoṣahṛt* [*pags-pai ñes sel*] for *tvagdoṣakṛt*;
5.70 *śoṣaśopho°* [*lus skem skraṅ-or*] for *śophaśoṣo°*;
5.77 *kāṇḍa* [*sdoṅ-bu*] for *kanda*.

Elsewhere the conjectural reading is too remote from the transmitted text to be generally acceptable[1], or a satisfactory solution cannot be reached at all[2].

Two further cases deserve special attention as they throw some light on the technique of revision adopted by the Tibetans. In 5.32 NP have *kha-ra śa*, which implies a variant *sitāpala* "sugar and meat," while CD give *śa-kha-ra*, which agrees with the transmitted *sitopala* "sugar-crystal, sugar." Similarly, in 5.55 NP read *bad-kan bskyed*, which presupposes a variant *kaphahṛn na* "not eliminative of phlegm," whereas CD offer *bad-kan sel*, which corresponds to the transmitted *kaphakṛn na* "not generative of phlegm." No matter whether NP or CD furnish the primary version, neither change could possibly have been made without the help of a Sanskrit copy. This is particularly noteworthy in view of the fact that other redactional changes leave a different impression. To cite but one characteristic instance, in 4.1 and (directly connected with it) in 4.17 NP write *mchi-ma* "tear" for the original *aśru* and *bāṣpa*, while CD, irrespective of the basic text, put *mchil-ma* "spittle" in its place, thereby affecting the very substance of the passage[3].

[1] E.g. *āmayāñ* [*nad*] for *āśrayau* (5.58), *pitta* [*mkhris-pa*] for *kuṣṭha* (5.60), *śukra* or *bīja* [*khu-chu*] for *pitta* (5.61), *khedita* [*sun*] for *virikta* (5.66).

[2] E.g. *arucau*: *kha-zas len* (5.30), *udaraṃ viṣamajvaram*: *lto-nad ldaṅ rims-nad* (5.57), *amlapākarasaṃ*: *źu rjes skyur-źiṅ cuṅ-zad 'khru* (5.63), *mṛdu*: *sar-pa* (5.66).

[3] Similar distortions are *rdzas ni khu-ba* CD for *rdzas-kyi źu-ba* NP [*vipāko dravyasya*] (1.17), *og dkri* NP for *mgo dkri* CD [*maulī*] (2.32), *ñal-log* NP for *ñal klog* CD [*svapnādhyayana*] (2.42), *lud-pa* CD for *lud ṅal* NP [*śramaśvāsa*] (4.1), *rmen-bu* CD for *rma-(')bu* NP [*vraṇajantu*] (5.59).

25. In the same manner that variants are deducible from the Tibetan, interpolations may be uncovered with its aid. Generally speaking, any line or verse omitted by the translators is subject to suspicion, regardless of whether or not additional evidence shows it to be spurious. Thus 3.1 cd, 4.3, and 4.4 cd do not occur in K either, whereas 2.41 cd, 4.20 ab, 4.22 cd, 5.36 cd, 5.72 cd, and 5.73 ab appear in all the copies consulted. Things are different only with 3.35 a, which is found in CD but wanting in NP; here we probably have before us an oversight on the part of NP, though nothing definite can be told because of the intricate sentence-construction. It ought, however, to be borne in mind that the Tibetan reflects not the original but only the earliest reachable form of the text, and that inclusion in the Tanjur alone is no sufficient proof for genuineness. This applies, for instance, to the line on belching (I 4.9), which has no counterpart in the preceding argument, to the section on urine (I 5.80 *sq.*), which is not mentioned in the immediately following summary, and to the epilogue (VI 40.59 *sqq.*), which HILGENBERG & KIRFEL have demonstrated to be a counterfeit on internal grounds[1].

Lacunae, on the other hand, could not be traced so far. There are a number of surplus lines in the edited portion, to be sure, but these result either from paraphrasing an unusual term (as 3.30 e) or from completing an ellipsis (as 5.55 b), or else bear the stamp of an insertion (as 2.12 cd). The reverse phenomenon that two stanzas have been condensed into one is also met with (cf. 1.37, 4.7 *sq.*), but cannot satisfactorily be accounted for.

26. When it comes to establishing the sense of a word or group of words, or determining the construction of a sentence, susceptible of more than one possibility, it is only natural that the Tibetans do not always agree with the opinions advanced in Aruṇadatta's Sarvāṅgasundarī or Indu's Śaśilekhā, and followed in our translation of the Sanskrit text. It is, however, noteworthy that they do not as a rule concur with Candranandana's Padārthacandrikā either, in spite of this commentary itself being part of the Tanjur[2]. All such discrepancies will be stated at their appropriate places, though, and mention shall be made here only of some particularly remarkable interpretations, eccentric or otherwise.

In 2.3, for example, *dantamāṃsa* "tooth-flesh" [i.e. gums] is regarded as a copulative instead of determinative compound and is translated by *so daṅ rñil* "teeth and gums," perhaps with reference to the parallel passage As. I 3.16, which has both *danta* and *dantamāṃsa*. In 2.7 and 5.17 just the opposite has happened: *viṣamūrcchā* "poison and stupor" and *āmapīnasa* "rawness [i.e. indigestion] and catarrh" are considered determinative rather than copulative compounds (as is in the last case

[1] See above, § 4.

[2] Not until our translation was almost complete did we procure a copy of Candranandana's work.

also done by Candranandana) and are rendered *dug-gis brgyal* "fallen in a toxic stupor" and *cham sar* "raw catarrh" respectively, though Vāgbhaṭa does not describe these diseases anywhere. In 3.33 *śītala* "cold" is given the unusual though possible sense of *dkar-ba* "white," probably on account of the preceding *sasita* "sugared" having read *saśīta* "cooled" in the translators' copy. In 5.67, lasty, *grahaṇī* "dysentery" is changed into its antonym *rtug skem* "dry stool" [i.e. costiveness], maybe by association with the cognate *grāhin*, which can also mean "constipating."

In 3.24, on the other hand, the compound *maṇikuṭṭimakānti* is explained by all scholiasts as a possessive dependent: *maṇayo vajramarakatādayas tatkṛtāni kuṭṭimāni taiḥ kāntir yeṣāṃ tāni* "those whose splendour (is produced) by tessellated pavements made of jewels (such as) diamonds, emeralds, etc." (Indu's paraphrase); the Tibetans, however, resolve it as a possessive descriptive or rather appositional possessive: *nor-bu bcag 'drai mdaṅs ldan-pa* "showing a splendour like (that of) tesseral jewels," thereby avoiding the somewhat fantastic idea of a forest ground laid with gems. In 3.37 *saudha* generally passes for a substantive synonymous with *harmya* "mansion," whereas the translators understand it in the adjective sense of *rdo-thal byugs* "coated with mortar," thus saving common people from having to sleep on, of all places, a palace-roof garden. In 3.41 the phrase *mṛṇālavalayāḥ kāntāḥ protphullakamalojjvalāḥ* "beautiful women possessed of lotus-fibre bracelets (and) radiant with full-blown lotuses" has been turned *chuṅ-ma gdu-bu pad-rtsa 'dra / padma rgyas-pa lta-bur mdzes* "women beautiful as full-blown lotuses in their lotus-fibre-like bracelets," with the simile of the next line having been extended, against tradition but nevertheless convincingly, to the whole stanza. In 5.11 *prācya*, *avanti*, and *aparānta* are interpreted to signify, not the peoples of Gaur, Malwa, and the Konkan, as the commentaries have it, but rather the lands inhabited by these peoples, which is equally correct and, in view of what follows, even more satisfactory (the Tibetan text itself being somewhat at variance with the original Sanskrit). In 5.81, finally, *laghu* is taken, not for a predicate noun ("light"), as the scholiasts suggest, but for an adverb ("quickly"), which, judging from its position, indeed seems to be its true function in the present context.

27. Turning in conclusion to the translating-technique of the Tibetans, a minute description has been given for each individual stanza, so that only the most salient features need be outlined in the present context. Among these is prominent the roundabout fashion of rendering certain terms, especially medical, for which no proper equivalents are at hand[1]. Two groups may be distinguished:

[1] Sanskrit words, unless already forming part of the Tibetan language, are used only as a last resort. Those met with in the present text and not yet listed in the dictionaries include *pa-ta-la* [*pāṭala*] 3.32, *kalha-ra* with v. l. *kal-lha-ra* [*kalhāra*] 3.35, *mudga* [*mudga*] 3.51, 4.29, 5.32, *sa-hya* [*sahya*] 5.11, *pa-ri-ya-tra* [*pāriyātra*] 5.12, and *kanta-ra* with v. l. *ka-ta-ra* [*kāntāra*] 5.46.

25. In the same manner that variants are deducible from the Tibetan, interpolations may be uncovered with its aid. Generally speaking, any line or verse omitted by the translators is subject to suspicion, regardless of whether or not additional evidence shows it to be spurious. Thus 3.1 cd, 4.3, and 4.4 cd do not occur in K either, whereas 2.41 cd, 4.20 ab, 4.22 cd, 5.36 cd, 5.72 cd, and 5.73 ab appear in all the copies consulted. Things are different only with 3.35 a, which is found in CD but wanting in NP; here we probably have before us an oversight on the part of NP, though nothing definite can be told because of the intricate sentence-construction. It ought, however, to be borne in mind that the Tibetan reflects not the original but only the earliest reachable form of the text, and that inclusion in the Tanjur alone is no sufficient proof for genuineness. This applies, for instance, to the line on belching (I 4.9), which has no counterpart in the preceding argument, to the section on urine (I 5.80 *sq.*), which is not mentioned in the immediately following summary, and to the epilogue (VI 40.59 *sqq.*), which HILGENBERG & KIRFEL have demonstrated to be a counterfeit on internal grounds [1].

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[1] See above, § 4.

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Above all belongs here the additional translation of Sanskrit prefixes already implied by the Tibetan simplexes, e.g. *yoṅs-su (b)rtag* for *parīkṣeta* "one shall examine" (1.21), *ñer bsten* for *upaśaya* "reaction" (1.22), *rjes (b)rtse* for *anurakta* "beloved" (1.28), *rnam 'gyur* for *vikṛti* "alteration" (1.39), and *kun-tu spyod byed-pa* for *samācaran* "practising" (2.47).

(3) Hendiadyses such as *bsku-byug* "besmearing & anointing" for *abhyaṅga* "inunction" (2.7, 2.9, 4.6), *dril-phyis* "rolling & wiping" for *udvartana* "massage" (2.14), *mig nad gyan-pa* "disease & itching [i.e. morbid itching] of the eyes" for *akṣikaṇḍū* "itching of the eyes" (4.18), *chag(s)-grugs* "breaking & crumbling" for *bhaṅga* "fracture" (4.32), and *bkres ñen nad-pa* "pained & diseased [i.e. painfully diseased] with hunger" for *kṣudhātura* "pained with hunger" (5.66).

This last mode of expression is employed frequently in rendering action-nouns.

It is well known that, as a basis for the translating committees to rely on, special vocabularies were prepared in which every Sanskrit word had got, as far as possible, only one Tibetan equivalent in order to secure a maximum degree of uniformity. Nevertheless the present text shows a certain fluctuation of terminology not readily understandable from the necessity of suiting the metre. If this reflects an early stage of translating-technique or some kind of poetical license or just the natural unsteadiness of phrase to be expected in all such works, ancient or modern, there is no way of telling. A few examples will suffice to illustrate the point:

atisāra "tropical diarrhea" ~
(1) *thsad(-pai) nad* "heat disease" 1.40, 5.24 (cf. *thsad* 5.52);
(2) *thsad(-pas) 'khru* "heat(-caused) diarrhea" 2.17, 5.13.
arśas "hemorrhoids" ~
(1) *gźaṅ-'brum* "anus pocks" 1.40, 1.42, 5.13 (cf. *'brum* 5.59);
(2) *gźaṅ-nad* "anus disease" 5.25.
grahaṇī, °*gada*, °*doṣa* "dysentery" ~
(1) *pho-bai drod chuṅ* "poor heat of the stomach" 5.14;
(2) *'khru-bai nad* "dysenteric disease" 5.31;
(3) *pho-nad* "stomach disease" 5.34, 5.70;
(4) *rtug skem* "dry excrements" 5.67 (see § 26).
dīpana "digestive" ~
(1) *drod (b)skyed* "producing (digestive) heat" 2.15, 5.19, *et passim*;
(2) *drod che* "rich in (digestive) heat" 5.25;
(3) *drod 'bar* "(digestive) heat being kindled" 5.62.
hṛdya "cardiac" ~
(1) *yi-gar oṅ* "meeting one's appetite" 5.1;
(2) *yid(-du) oṅ* "suiting one's mind" 4.30, 5.48, 68, 76, 79;
(3) *sñiṅ-la phan* "being wholesome for one's heart" 5.71 (cf. *ahṛdya* ~ *sñiṅ gnod* 5.26).

The last instance deserves special notice inasmuch as it presupposes a differentiation of meaning not immediately deducible either from the context or from the scholia. In 5.1, it is true, Indu glosses *hṛdayasya priyaṃ* "dear to the heart" and Candranandana remarks *hṛdayāya hitaṃ hṛdyaṃ hṛdayasya vā priyaṃ* "hṛdya (means) good for the heart or dear to the heart," whereas Aruṇadatta states *hṛdayāya hitaṃ na tu hṛdayasya priyam iti hṛdyam iti vyākhyeyam* "hṛdya (is) to be explained as wholesome for the heart, but not as dear to the heart[1]." On the other cases, however, Indu does not comment at all and Aruṇadatta only at times (*hṛdayāya [a]hita* "[not] good for the heart" 5.26, 48, 68), while Candranandana interprets *hṛdayāya hita* "good for the heart" in 5.68, *hṛdayāya priya* "dear to the heart" in 5.71, and *hṛdayāpriya* "not dear to the heart" in 5.26, which is just the opposite of how the Tibetans have understood these passages.

In the same way that one and the same Sanskrit term is rendered by different Tibetan terms, one and the same Tibetan term may correspond to different Sanskrit terms, thus bringing about a certain ambiguity of nomenclature. The majority of these cases are doubtless due to a lack of proper equivalents, as can be seen from the following examples:

chaṅ "spirits" ~

(1) *madya* "spirits" 2.44 *et passim*;
(2) *surā* "arrack" 3.12, 4.21;
(3) *ariṣṭa* "liqueur" 5.70 (cf. 3.22, 45).

chaṅ daṅs "clear spirits" ~
(1) *acchasurā* "barm" 3.12;
(2) *vāruṇī* "toddy" 5.68.

lto sbos "inflated belly" ~
(1) *ādhmāna* "inflation" 2.18, 5.17;
(2) *ānāha* "constipation" 5.25.

'bras "pimple" ~
(1) *koṭha* "urticaria" 4.18;
(2) *parīsarpa* "erysipelas" 5.38.

śa bkra "motley flesh" ~
(1) *śvitra* "white leprosy" 1.43, 5.81;
(2) *koṭha* "urticaria" 5.59.

Seeking a way out of the difficulty, the translators merely substituted general terms for specific ones.

On much the same level are a number of other cases in which, for no apparent reason, the Tibetan is slightly out of keeping with the original, implying either (1) more, (2) less, or (3) something else than is expressed

[1] It may be noted *en passant* that according to Pāṇini's Grammar the taddhita suffix *ya* means "wholesome" in general (*tasmai hitam* V 1.5), but "dear" after *hṛdaya* (*hṛdayasya priyaḥ* IV 4.95). The problem with which the scholiasts struggle in the present context seems to be whether rule V 1.5 is annulled or supplemented by rule IV 4.95.

by the Sanskrit. Though no serious distortions result, the matter seems important enough to justify a few examples for each category:

(1) *śarīracintā* "care of the body" ~ *lus-kyi bya-ba* "affairs of the body" 2.1; *vāta* or *anila* "wind" ~ (*b*)*ser-bu* "fresh breeze" 2.40, 3.23, 3.55; *hṛllāsa* "palpitation of the heart" ~ *ro-stod mi bde* "indisposed upper part of the body" 4.18; *lūtāditantu* "webs of spiders etc." ~ *srog-chags gdug daṅ-ba s*(*ts*)*ogs* "webs etc. of poisonous insects" 5.8; *bastiśodhana* "purgative of the bladder" ~ *gcin-nad sel* "removing urinary diseases" 5.16.

(2) *daṃṣṭrin* "tusked or fanged animal" ~ *sbrul gdug* "venomous snake" 2.41; *snigdha* "fat" ~ *snum-bag* "slightly fat" 2.11, 3.26; *guhyavedanā* "pubic pain" ~ *pho-mthsan na* "penile disease" 4.20; *dravadravya* "liquid substance" ~ *chu sna-thsogs*(*-pa*)*-la s*(*ts*)*ogs-pa* "all sorts of water etc." 5 *init.*; *grāhin* "injurious" ~ *mi bzod-pa* "unbearable" 5.7.

(3) *garbhaveśman* "inside room" ~ *khaṅ-pa ñis-rim byas* "ground floor" 3.16; *drava* "liquid" ~ *sla-ba* "thin" 3.28; *kṣata* "rupture" ~ *mthson-rmas* [v.l. *-smas*] "knife(-inflicted) wound" 4.32; *lekhana* "stimulative" ~ *nad sbyoṅ* "curing diseases" 5.71; *klama* "weariness" ~ *rmya* "exhaustion" 5.79.

An interesting counterpart of the last category form those comparatively rare cases in which the translators, having regard to the changed circumstances, replace obviously unsuited words by substantially different ones. In 2.23, e.g., devout people are required to treat a cow (*go*) with deference; cow worship, however, being unknown in Tibet, *dge-sloṅ* "monk" has been written instead of *go*. In 2.38 decent folks are warned against coming near a cremation ground (*śmaśāna*); but since bodies are either buried, embalmed, burned, or cut in pieces and fed to animals by the Tibetans[1], *dur-khrod* "funeral place" has been substituted for *śmaśāna*. In 3.48, lastly, health-conscious persons are advised to stay on sheltered roof-gardens free from vapour (*vāṣpa*) during the rainy season; moisture issuing from the ground, however, being more likely to freeze than evaporate in the rough climate of Tibet, *ba-mo* "hoar-frost" has taken the place of *vāṣpa*.

Another trait, one that is more or less contingent on the nature of the Tibetan language, is the practice of verbalizing the nominal style of the original Sanskrit. This policy often goes beyond the customary substituting of full verbs for predicate nouns whose copulas are missing, as may be seen from the following confrontation (4.11 *sq.*):

in Sanskrit —

śoṣāṅgasādabādhiryasammohabhramahṛdgadāḥ //
tṛṣṇāyā nigrahāt tatra śītaḥ sarvo vidhir hitaḥ /
aṅgabhaṅgāruciglānikārśyaśūlabhramāḥ kṣudhaḥ //

[1] Cf. Koeppen, Religion II p. 322 *sq.*

Xerostomia, flaccidity of limbs, deafness, stupor, giddiness, and heart disease (result) from the restraint of thirst. In this case every cold application (is) wholesome. Racking in the limbs, anorexia, lassitude, emaciation, stitches, and giddiness (result from the restraint) of hunger.

in Tibetan —

skom-pa bsgags-pas kha skams-śiṅ /
yan-lag mi bde rna mi gsaṅ //
mgo 'khor myos-śiṅ sñiṅ-nad 'byuṅ /
der bsil cho-ga thams-cad phan /
bkres-pas lus źig yi-ga 'chus /
lus sñoms ñam chuṅ gzer mgo 'khor //

Through restrained thirst one's mouth is dry, one's limbs are not well, one's ears are not quick, one's head spins, one is stuporous, and heart diseases arise. In this case every cold application is wholesome. By hunger one's body is ruined, one's appetite disturbed, one's body lazy, one's strength poor, one feels pain, (and) one's head spins.

Then there is the peculiar manner of handling the original word-order, which, on the ground of idiom and metre, often runs directly counter to the fixed rules of Tibetan syntax. Two opposite courses are taken by the Lamaist translators in tackling this problem. Either the sentence-construction is preserved and the word- (or pāda-) order changed or, less frequently but all the more remarkably, the word-order is retained and the sentence-construction altered, irrespective of any distortion that may result. Here is one such case by way of example (3.42):

in Sanskrit —

ādānaglānavapuṣām agniḥ sanno 'pi sīdati /
varṣāsu doṣaiḥ . . . . //

The (gastric) fire of those whose body has been emaciated by (the period of) absorption, though (being already) weak, is (further) weakened during the rains by the humours . . .

in Tibetan —

mthu 'phrogs-pas ni na-bai lus /
dman-par-las kyaṅ dman gyur-te /
dbyar ni gnod-pas gnod 'gyur-te /
. . . . //

The body (which is already) sick by the absorption of strength, after having become even weaker than weak, gets (further) affected by the humours in the rainy season . . .

Last but not least a phenomenon belongs here that is somewhat alien from the nature of Tibetan and, therefore, may well be characterized as a sort of Sanskritism. It concerns the proleptic use of the governing verb and its resumption by an auxiliary as met with, for instance, in the following stanza (5.66):

in Sanskrit —

peyaṃ noṣṇopacāreṇa na viriktakṣudhāturaiḥ |
nātyarthatīkṣṇamṛdvalpasaṃbhāraṃ kaluṣaṃ na ca ||

(Alcohol is) to be drunk neither by one who is engaged in warming activities, nor by those who have been purged and who are pained with hunger, nor (when it is) exceedingly fierce and mild and made of inferior material, nor (when it is) turbid.

in Tibetan —

thsa-bai spyod-par ldan mi btuṅ |
sun-ciṅ bkres ñen nad-pas min |
śin-tu rno min sar-pa daṅ |
legs-par ma bslaṅs rñog-can min ||

(Alcohol) shall not be drunk by one who is engaged in warming activities, nor by one who is tired and pained & diseased with hunger, nor (when it is) exceedingly fierce, nor (when it is) fresh, not properly prepared, (and) turbid.

Syntactically, the appended clause may be taken for an ellipsis to be completed by repeating the principal verb, say like this: *btuṅ-bar bya-ba min*. Judging from similar cases such as 2.37 *sq*. and 5.32, it would seem that this construction is preferred in negative sentences. But sometimes it occurs in affirmative sentences as well, so in 1.3:

in Sanskrit —

Brahmā smṛtvāyuṣo vedaṃ Prajāpatim ajigrahat |
so 'śvinau tau Sahasrākṣaṃ so 'triputrādikān munīn ||

Brahman, having recalled medical science, taught (it) to Prajāpati; he, to the two Aśvins; they, to the Thousand-eyed One; he, to the sages Atriputra etc.

in Tibetan —

Thsaṅs-pas thse-yi rig-byed dran |
sKye-dgui-bdag-la bśad-pa yin |
de-yis Tha-skar des brGya-byin |
des rGyun-śes stsogs draṅ-sroṅ-lao ||

> Brahman, having recalled medical science, told (it) to Prajāpati; he, to (the two) Aśvinī(putras); they, to the Hundred-powered One; he, to the sages Atri(putra) etc.

Here the auxiliary is even missing, and its office is taken by the final *o*.

Time and again Tibetan versions have been praised for their almost proverbial faithfulness, especially when compared to their Chinese counterparts, and repeated attempts have been made even to reconstruct the wording of lost originals with their help. Justified though such a policy may seem in the case of prose compositions, it is certainly out of the question as far as metrical works are concerned. Here the fixed number of syllables and lines allotted to each line and stanza[1] calls for many changes, both slight and drastic, not to speak of those numerous instances where the text is altered for no apparent reason whatsoever. In fact, as the following analysis of the first five chapters of Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā will show, hardly a single stanza can be traced that is exactly alike in Sanskrit and in Tibetan.

[1] On Tibetan metrics see BECKH, Beiträge p. 53 *sqq.*

First Chapter

Opening Statement

In Tibetan —

[15b1] [[15a5]] *yan-lag-brgyad-pai sñiṅ-po bsdus-pa slob-dpon Pha-gol-gyis mdzad-pa bźugs-so || ||*[1]
(44b1) ((44b1)) *rgya-gar skad-du* / [[6]] *aṣṭāṃ*[2]*-ga-hri-da-ya*[3]*-saṃ-hi-tta nā-ma* / *bod skad-du* / *yan-lag-brgyad-pai sñiṅ-po bsdus-pa źes bya-ba* / *bcom*[2]*-ldan-'das de-bźin-gśegs-pa sman-gyi bla bai-ḍūrya od-kyi rgyal-po-la phyag*[4]*-'thsal-lo ||*

[1] N; double śad P; passage missing in CD. [2] NP; *aṣṭa-aṃ* CD.
[3] CD insert a simple śad here. [4] N adds *'phyag*.

In English —

The Collected Essence of the Octopartite (Science), composed by Master Vāgbhaṭa, is contained (in what follows).
In Sanskrit (it is entitled) *Aṣṭāṅgahṛdayasaṃhitā nāma*; in Tibetan, *Yan-lag-brgyad-pai sñiṅ-po bsdus-pa źes bya-ba*.
Reverence to the Victorious One, the Thus-gone One, the Medicine Master, the Cat's-eye-splendoured King!

Remarks

In their opening statement, the translators announce the new work and its author (this part is wanting in CD), record its full title in Sanskrit and Tibetan, and pay homage to Buddha as the lord of medicine (on this aspect see WADDELL, Buddhism p. 353 *sq.*). Some points of interest may here be raised.

The Sanskrit title, to begin with, admits of two interpretations, both equally common in the existent literature, according as its initial member (*aṣṭāṅga*) is considered a determinative or a possessive compound; in the first case it would read, "collection of the essence of the eight parts (of medicine)," in the second, "collection of the essence of the eight-membered (science)." The Tibetan title, on the other hand, bears only one interpretation, namely, "collected essence of the eight-membered (science)," the words *yan-lag-brgyad-pa* having a possessive meaning because of the suffix *pa* and ranking equal with terms like *yi-ge-drug-pa* "six-letter (sequence)" for the famous formula *oṃ ma-ṇi pa-dme hūṃ* or *sum-cu-pa* "thirty(-letter sequence)" for the Tibetan alphabet (cf. JÄSCHKE, Grammar p. 33). Besides, it should be noted that the final member, *hṛdayasaṃhitā* "collection of essence," has been denominalized into *sñiṅ-po bsdus-pa* "collected essence." This phenomenon, which occurs very frequently, is explained by the fact that in Tibetan verbal nouns and adjectives cannot be substantivated to such a degree as to assume nominal construction.

The author's name, *Vāgbhaṭa* (i.e. "slave of speech"), has been translated instead of transliterated, which is in keeping with common Tibetan usage. Its present equivalent, *Pha-gol*, is an inaccurate form of *Pha-khol* (Mongolian *Ečige-yin boγol*, i.e. "slave of one's father"), which recurs in the colophon but has there been amended by CD. While the second members are thus brought into full harmony with each other, the first components remain at a sharp variance. It ought, however, to be noted that instead of *Vāgbhaṭa* the Prabandhac. V 20 (p. 314 DĪNĀNĀTHA, p. 199 TAWNEY) twice gives *Bāhaḍa*, whereas Bengali and South Indian manuscripts often read *Bābhaṭa* and *Vāhaṭa* respectively. This leads one to assume that *Vāgbhaṭa* is nothing but a subsequent Sanskritization of an original Prakrit name, and that the translators had such a vernacular spelling before them (cf. Hindi & Bengali *bāp*, Kashmiri *bab*, Nepali *bā*, "father").—In Svapnac. II 160, our author is called *Vācaspati* (i.e. "lord of speech"), which presupposes a variant *Vāgbhaṭṭa*; but that seems to be an etymological pun rather than a serious attempt at explaining the formation of the word.

The salutation, lastly, reminds one of a passage in I 18.18 which forms part of a spell (*mantra*) and runs as follows:

oṃ namo bhagavate bhaiṣajyagurave vaiḍūryaprabharājāya[1] *tathāgatāyārhate samyaksaṃbuddhāya* /

Om! Reverence to the Victorious One, the Medicine Master, the Cat's-eye[2]-splendoured King, the Thus-gone One, the Saint, the Fully Enlightened One!

Interestingly enough, the Tibetans have retained here the original Sanskrit, transliterating it in the manner of a mystic formula (*dhāraṇī*):[3]

oṃ (3) *na-mo bha-ga-ba*[4]((3))*-te* / *bhai-ṣa-dzya*[5]*-gu-ru bai-ḍūrya*[6]*-pra-bha-rā-dzā-ya* / *ta-thā-ga-tā-ya*[7] / *arha*[8]*-te* / *sam-myak*[9]*-sam*[10]*-buddhā-ya* /

This is not, however, to say that both salutations are directly related to each other; on the contrary, they doubtless derive from a current Buddhistic pattern.

As concerns the variant readings, CD have resolved the sandhi of *aṣṭāṃ-ga* into *aṣṭa-aṃ-ga*, while N has inserted an erroneous *'phyag* after *phyag*. It may also be observed that all xylographs print *saṃ-hi-tta*, which appears to be an old corruption of *saṃ-hi-tā*.

1 B; *vaiḍūryaprabhārājāya* K.
2 For this identification of *vaiḍūrya* see FINOT, Lapidaires p. xlv *sqq*.
3 (83b2), ((83b2)), [58b7], [[57b1]]. 4 CDN; *va* P. 5 CDP; *jye* N.
6 DNP; *dūrya* C. 7 CD; *ta-yā* NP. 8 or *a-rha* CDN; *ar-ha* P.
9 P; *saṃ-myag* CD; *sammyak* N. 10 P; *saṃ* CDN.

I 1

Salutatory Stanza (1)

Sanskrit Text

rāgādirogān satatānuṣaktān
aśeṣakāyaprasṛtān aśeṣān /
autsukyamohāratidāñ jaghāna
yo 'pūrvavaidyāya namo 'stu tasmai //

Reverence be (paid) to him, the unprecedented physician, who destroyed all diseases—(such as) lust etc.—perpetually clinging to (and) spreading over all bodies [the whole body], causing desire, ignorance, and ill-will.

Tibetan Version

'dod(2)[[7]]-chags-la ((2)) sogs ma-lus-pa-yi nad /
rgyun-du[1] *'brel-bas lus kun ma-lus khyab /*
'dod dañ gti-mug khro[2]*-ba sel-ba-yi /*
sman-pa sñon-med de-la phyag[3]-'thsal-lo //

[1] CD; *tu* NP. [2] CDP; *dro* N.

Reverence to him, the unprecedented physician, removing all diseases—(such as) lust etc.—perpetually clinging to and spreading over each and every body [the whole and entire body], (namely), desire, ignorance, (and) hatred.

Remarks

The salutatory stanza, composed in the Upajāti metre, begins the Sanskrit text of the Ah. Like the final portion of the opening statement, it is addressed to Buddha in his capacity as lord of medicine; for though no name is mentioned and the terminology is slightly different, an allusion appears to be made here to the three moral poisons (*viṣa, dug*) in Buddhist philosophy. These are known as lust (*rāga, 'dod-chags*), hatred (*dveṣa, źe-sdañ*), and ignorance (*moha, gti-mug*) and are symbolized by a dove, serpent, and pig respectively in the nave of the wheel of life (for details see Waddell, Buddhism p. 105 *sqq.*).

As regards the Tibetan version of this stanza, the following may be noted (the lemmata are arranged according to the Sanskrit text):

'dod-chags, the common equivalent of *rāga* "lust," is, properly speaking, a hendiadys signifying "love and desire," that is, "amorous desire."

sogs is given here by all block-prints alike. As will later be seen, CD often write *stsogs* instead, both forms being approximately in the ratio of three to seven. Though nothing definite can be told yet, *stsogs* seems to be an orthographic peculiarity rather than an antiquated spelling.

For *rgyun-du* NP have an obsolete *rgyun-tu*.

aśeṣakāyaprasṛta "spreading over all bodies" [or "spreading over the whole body," as this compound may alternatively be resolved according to Aruṇadatta] has been translated tautologically by *lus kun ma-lus khyab* "spreading over each and every body" [or "spreading over the whole and entire body"]. Both *aśeṣa* and *ma-lus* literally mean "without exception, without remainder."

aśeṣa, separated from its governing noun by two intervening appositions, has been transferred to its proper place before *roga*, the rhetorical figure of hyperbaton being incompatible with Tibetan syntax.

For *khro-ba* N has a miscarved *dro-ba*.

After *autsukyamohārati* the root-suffix *da* "causing" has been omitted, which makes it necessary to interpret the remaining words as a specification of *rāgādi*. This would also accord with the fact that *rāga* and *autsukya* have been rendered by similar terms, namely, *'dod-chags* and *'dod*.

The relative clause *jaghāna yaḥ* "who destroyed" has been expressed by a participial clause, with the original perfect having been replaced by a present: *sel-ba* "removing."

The predicate *astu* "be (paid)" has been dropped and its office taken by the final *o* of *phyag-'thsal-lo*.

tasmai, lastly, has been interchanged with *namas* on grounds of syntax.

I 1

Introductory Line

Sanskrit Text

athāta āyuṣkāmīyam[1] *adhyāyaṃ vyākhyāsyāmaḥ / iti ha smāhur Ātreyādayo maharṣayaḥ //*

[1] K adds *nāma*.

Now we shall set forth the chapter concerning the wish for long life. Thus spoke the great sages Ātreya etc.

Tibetan Version

de-nas thse riṅ-bar 'dod-pai leu bśad[[8]]*-par byao / rGyun-śes-kyi-bu-la* (3) *sogs-pa draṅ-sroṅ chen-po*((3))*-rnams-kyis 'di-ltar bśad-do //*

Now will be set forth the chapter on wishing life to be long. Thus was spoken by the great sages Ātreya etc.

Remarks

āyuṣkāmīya "concerning the wish for long life" has been turned *thse riṅ-bar 'dod-pai* "on wishing life to be long." Putting nominal phrases verbal and expressing suffixes of appurtenance by objective genitives is typical of the Tibetan translating-technique.

vyākhyāsyāmaḥ "we shall set forth" has been rendered *bśad-par byao* "will be set forth," with the agent left unnamed, so that the passive construction in English comes closest to the original.

iti "thus" usually refers not to what follows but to what precedes. Aruṇadatta, however, takes it here to stand for *evam*, which has both meanings. Hence its translation into Tibetan by *'di-ltar.*

Ātreya has, in accordance with Mvy. 3461, been Tibetanized as *rGyun-śes-kyi-bu* "son of the always knowing one." While *bu* clearly represents the patronymic suffix *eya*, the correlation between *rGyun-śes* and *Atri* remains obscure, the latter being usually etymologized as the "devourer" (*attri*). There is a remote possibility that Atri has been associated with Agni, who is known in Vedic literature both as "omnivorous" (*viśvād* RV. VIII 44.26 etc.) and as "omniscient" (*viśvavedas* RV. I 128.8 etc.).

I 1. 2

Sanskrit Text

āyuḥ kāmayamānena dharmārthasukhasādhanam /
āyurvedopadeśeṣu vidheyaḥ paramādaraḥ //

By him who wishes a long life leading to virtue, wealth, and happiness, the utmost attention (is) to be paid to the precepts of medical science.

Tibetan Version

thse ni riṅ-bar 'dod-pa-yis /
chos daṅ nor daṅ bde-ba sgrub[1] */*
thse-yi rig-byed luṅ bśad[4]*-pa /*
rab-tu gus-par [[15b1]] *bya-bar gyis //*

[1] NP; *bsgrub* CD.

By him who wishes life to be long (the mind) shall be made deeply intent on what is set forth (in) the precepts (of) medical science, (which) leads to virtue, wealth, and happiness.

Remarks

In contrast to the salutatory stanza, which alludes to the Buddhist roots of vice, the present stanza refers, if covertly, to the Hindu aims of life. But this seems to be a commonplace of Indian medicine rather than a clue to the author's faith. Caraka already observes that "health is the supreme foundation of virtue, wealth, love, and release" (*dharmārthakāmamokṣāṇām ārogyaṃ mūlam uttamam* I 1.15), whereas the As. speaks of "diseases causing the obstruction of virtue, wealth, love, and release" (*dharmārthakāmamokṣāṇāṃ vighnakāribhir āmayaiḥ* I 1 *init.*).

Going into particulars, *āyuḥ kāmayamāna* "he who wishes a long life" has been translated *thse ni riṅ-bar 'dod-pa* "he who wishes life to be long."

dharmārthasukhasādhana "leading to virtue, wealth, and happiness" has been connected not with *āyus* "long life," to which it belongs grammatically, but with *āyurvedopadeśa* "precepts of medical science." This change of construction became necessary once the original word-order was retained.

For *sgrub* CD have substituted the corresponding future stem *bsgrub*, which comes to the same.

āyurvedopadeśa "precepts of medical science" has been paraphrased as *thse-yi rig-byed luṅ bśad-pa* "what is set forth (in) the precepts (of) medical science."

vidheyaḥ paramādaraḥ "utmost attention (is) to be paid" has been verbalized into *rab-tu gus-par bya-bar gyis* "shall be made deeply intent."

I 1. 3

Sanskrit Text

Brahmā smṛtvāyuṣo vedaṃ Prajāpatim ajigrahat |
so 'śvinau tau Sahasrākṣaṃ so 'triputrādikān munīn ||

Brahman, having recalled medical science, taught (it) to Prajāpati; he, to the two Aśvins; they, to the Thousand-eyed One; he, to the sages Atriputra etc.;

Tibetan Version

Thsaṅs-pas thse-yi rig-byed dran |
sKye-dgui(4)*-bdag-la bśad-pa yin |*
de-yis Tha-skar ((4)) *des brGya-byin |*
des rGyun-śes stsogs[1] *draṅ-sroṅ-lao ||*

[1] CD; *de-yis rGyun-śes* NP.

Brahman, having recalled medical science, told (it) to Prajāpati; he, to (the two) Aśvinī(putras); they, to the Hundred-powered One; he, to the sages Atri(putra) etc.;

Remarks

The Tibetan translators follow the original Sanskrit word for word (with the exception that *smṛtvā* is put after *āyuṣo vedaṃ* on grounds of syntax). Their procedure is all the more remarkable here as by doing so they get into conflict with

elementary grammar, which requires the verb always to stand at the end of its clause or sentence. On this peculiar aspect of translational Tibetan see Introd. § 27.

ajigrahat "he made grasp, taught" has been rendered by *bśad-pa yin* "he told."

Aśvinau "the two Aśvins" has been represented by *Tha-skar*, which properly signifies the goddess Aśvinī, the mutual wife of the two Aśvins later considered to be their mother. As in the case of the following *rGyun-śes* (~ Skr. *Atri*; see note on v. 2), the name of the parent serves here as a substitute for that of the son.

Sahasrākṣa "the Thousand-eyed One," an epithet of Indra (who, endeavouring to seduce Ahalyā, was cursed by her husband with a thousand female sex organs later changed into eyes; cf. MBh. XIII 34.27 *sq.*), has been replaced by *brGya-byin* "the Hundred-powered One" (~ Skr. *Śatakratu*), another epithet of Indra meaning that he has sacrificed a hundred times (cf. MBh. IX 49.1 *sqq.*).

Instead of *des rGyun-śes stsogs* NP simply read *de-yis rGyun-śes*, the diastole of *des* leading to the omission of *stsogs*.

I 1. 4

Sanskrit Text

te 'gniveśādikāṃs te tu pṛthak tantrāṇi tenire /
tebhyo 'tiviprakīrṇebhyaḥ prāyaḥ sārataroccayaḥ //

they, to Agniveśa etc. But they composed (their) works separately. (These) being too widely scattered, there is (now) made [*kriyate* 5a] from them, as a collection for the most part of very essential (matter),

Tibetan Version

de-yis Me-bźin-'jug-la sogs[1] /
de-rnams-kyis [[2]] *rgyud so-sor* [5] *byas* /
śin-tu 'thor-ba[2] *de-rnams-las* /
rab-gces[3] *phal-cher btus*(5)*-pa ni* //

[1] NP; *stsogs* CD. [2] NP; *'thob-pa* CD. [3] NP; *ces* CD.

they, to Agniveśa etc. (But) they composed (their) works separately. (These) being too widely scattered, there was (then) made [*byas* 5b] from them, as a collection for the most part (of) very essential (matter),

Remarks

The name *Agniveśa* has been Tibetanized as *Me-bźin-'jug* "he who enters like fire" (thus also Mvy. 3471). This translation presupposes for *Agniveśa* the etymology "he whose entrance is like that of fire" (as against PW I 34 "he who has a fire-temple"), by which a brahmin must be understood; cf. Vas. XI 13 [~ KaṭhUp. I 1.7]: *vaiśvānaraḥ praviśaty atithir brāhmaṇo gṛham* [*gṛhān*] "as fire enters a brahmin guest the house [the houses]."

The particle *tu* has been omitted for lack of space and the adverb *pṛthak* interchanged with *tantrāṇi* on grounds of syntax. For the same reason, *tebhyaḥ* has been placed after *ativiprakīrṇebhyaḥ* and *prāyaḥ* before *uccayaḥ*

The word *viprakīrṇa* (and its equivalent *'thor-ba*) should be interpreted to mean, not "umfangreich" as HILGENBERG & KIRFEL have it, but "scattered" as the commentators suggest; see Aruṇadatta's paraphrase *vikṣiptebhya uccāvacoktārthatayaivetaścetaśca gatebhyo 'ta eva kaścid evārthaḥ kasmād eva tantrāntarāj jñāyate*

"dispersed, gone hither and thither because of the diversity of subjects treated so that every subject is known from another work."—For *'thor-ba* CD have substituted *'thob-pa*, which occurs only as the future of *thob-pa* "to gain"; but this makes no sense in the present context.

The comparative *sāratara* is used here for the elative and, consequently, has been rendered by *rab-gces* "very essential (matter)." CD give the short form *rab-ces* instead, which is not attested elsewhere.

I1. 5

Sanskrit Text

kriyate 'ṣṭāṅgahṛdayaṃ nātisaṃkṣepavistaram |
kāyabālagrahordhvāṅgaśalyadaṃṣṭrājarāvṛṣān ||

the Aṣṭāṅgahṛdaya, without too much brevity or prolixity. Body, child, demon, upper part (of the body), dart, fang, old age, and potent man

Tibetan Version

śin-tu bsdus min rgyas min-par |
yan-lag-brgyad((5))-pai sñiṅ-po byas |
lus daṅ byis-pa gdon lus-stod |
[[3]] *mthson daṅ mche-ba rgas ro-tsa ||*

the Aṣṭāṅgahṛdaya, neither too brief nor (too) prolix. Body, child, demon, upper part of the body, dart, fang, old age, (and) potency:

Remarks

kriyate "is made" has been placed at the end of the sentence and turned into the past tense: *byas* "was made."

nātisaṃkṣepavistaram "without too much brevity or prolixity" has been interchanged with *aṣṭāṅgahṛdayam* and put verbally: *śin-tu bsdus min rgyas min-par* "neither too brief nor (too) prolix."

kāya "body," *bāla* "child," etc. stand for the eight parts of Indian medicine usually known as general therapy, pediatrics, psychiatry, supraclavicular surgery, general surgery, toxicology, rejuvenation, and virilification. Bu-ston, who has quoted the Tibetan version of this and the following line in his Chos-'byuṅ[1], holds a different view, understanding the first *lus* as "womb," the second *lus* (in *lus-stod*) as "interior or trunk," and *rgas ro-tsa* as "senile lust." On this misinterpretation, as well as on the nomenclature and arrangement of the eight parts of Indian medicine, see Vogel, IIJ vi p. 290 *sqq.*—Since Vāgbhaṭa names these parts metonymically after the objects with which they are concerned, it is unsatisfactory if not incorrect to render *śalya* by "Sonde," as Hilgenberg & Kirfel do; one should rather say "dart," the object of general surgery being that of removing darts and other foreign bodies.

vṛṣa "potent man" has been translated by the corresponding abstract noun *ro-tsa* "potency," spelt *ro-rtsa* in Bu-ston's quotation.

[1] gSuṅ-'bum, lHa-sa edition, vol. ya, fol. 18b 4—6. Cf. Obermiller, Transl. I p. 48.

I 1. 6

Sanskrit Text

aṣṭāv aṅgāni tasyāhuś cikitsā yeṣu saṃśritā /
vāyuḥ pittaṃ kaphaś ceti trayo doṣāḥ samāsataḥ //

they call its eight parts with which therapy is concerned. Wind, choler, and phlegm (are), in short, the three humours.

Tibetan Version

gso-dpyad [6] *gaṅ-la gnas-pa-yi* /
yan-lag brgyad-du de bśad-do /
rluṅ daṅ mkhris-pa bad-kan (6) *yaṅ* /
ñes-pa rnam-gsum mdor bsdus yin //

these are said to be the eight parts with which therapy is concerned. Wind, choler, and phlegm are, in short, the three different humours.

Remarks

The Tibetan differs from the Sanskrit only in some minor points: *aṣṭau* has been put after *aṅgāni*; *tasya*, which refers to *aṣṭāṅgahṛdayam* in 5a, has been given the role of summing up the preceding objects; the relative clause *cikitsā yeṣu saṃśritā* has been placed before its governing noun; *iti* has been left untranslated; and *trayaḥ* "three" has been interchanged with *doṣāḥ* and qualified by the addition of *rnam* "different."

A few words may be said on the term *doṣa* and its pendant *ñes-pa*. In non-technical language, they both mean "fault"; in medical literature, however, they denote a morbific agent not necessarily defective itself and hence conveniently called "humour." This differentiation, accepted by nearly all authorities on the subject, is vigorously denied by MÜLLER (JMV xvii p. 76 *sqq.*), who wants to see the basic meaning also applied to medical texts.

I 1. 7

Sanskrit Text

vikṛtāvikṛtā dehaṃ ghnanti te vartayanti ca /
te vyāpino 'pi hṛnnābhyor adhomadhyordhvasaṃśrayāḥ //

(According as they are) changed (or) unchanged (in their state), they (respectively) destroy and sustain the body. Though spreading everywhere, they (are) seated (respectively) below, between, and above breast and navel.

Tibetan Version

de ni rnam gyur[1] ((6)) *ma gyur-pas* /
[[4]] *lus ni 'joms daṅ gnas-pa yin* /
des khyab gyur kyaṅ sñiṅ-ga daṅ /
[7] *lte-bai og bar steṅ-na gnas* //

[1] CD; *'gyur* NP.

According as they are changed (or) unchanged (in their state), they (respectively) destroy and sustain the body. Though spread everywhere, they are seated (respectively) below, between, (and) above breast and navel.

Remarks

vikṛta "changed" has been metaphrased by *rnam gyur* (v. l. *rnam 'gyur*; cf. Mvy. 2574 & 7315), with *rnam* standing pleonastically for *vi°*, while *avikṛta* "unchanged" has been translated simply by *ma gyur-pa*. The collocation *vikṛtāvikṛtāḥ* may be considered to be either a copulative adjective compound (see the similar combinations *hitāhita* 5.2 and *varāvara* 5.20) or a case of effaced hiatus (∼ *vikṛtā avikṛtāḥ*; cf. WHITNEY, Skr. Gr. § 177 b).

te has been transferred to the beginning of the sentence on grounds of syntax.

vartayanti "let live, sustain" has been rendered by *gnas-pa yin*, which literally means "stay," but here seems to signify "stay up, sustain," in the same way that the corresponding noun *gnas* "place" often represents the Buddhist term *niśraya* "support" (cf. EDGERTON, Dict. p. 306 *sq.*). Such a transitive use of *gnas-pa* is not, however, recorded in the existent dictionaries.

vyāpin "spreading everywhere" has been turned *khyab gyur* "spread everywhere."

hṛd and its equivalent *sñiṅ-ga* should be understood here as "breast" rather than "heart," this contrasting better with the following *nābhi* "navel."

I 1. 8

Sanskrit Text

vayohorātribhuktānāṃ te 'ntamadhyādigāḥ kramāt |
tair bhaved viṣamas tīkṣṇo mandaś cāgniḥ samaiḥ samaḥ ||

During life, day and night, and meals they (are) apparent towards the end, middle, and beginning successively. Through them, the (digestive) fire may become irregular, violent, and sluggish (respectively and, if they are) balanced, regular.

Tibetan Version

na-thsod ñin-źag zas zos-la |
de ni mtha dbus sogs[1] (7) *rtogs rim |*
des ni 'ju-ba mi [[5]] *sñoms rno |*
chuṅ[2] *daṅ mñam-pas* ((7)) *mñam-par 'gyur ||*

[1] NP; *stsogs* CD. [2] CD; *chu* NP.

During (any) period of life, day, (and) intake (of) food they are noticed towards the end, middle, (and) beginning (successively). Through them, digestion becomes irregular, violent, (and) sluggish respectively and, if they are balanced, regular.

Remarks

vayas Aruṇadatta and Indu explain as "man's life" (*manuṣyāyus, puruṣāyus*), while Candranandana takes it to mean any "stage of the body produced by time such as youth" (*kālakṛtā śarīrasyāvasthā yauvanādiḥ*; cf. Hemādri's gloss *śarīra-*

pariṇāmaḥ). The Tibetans have adopted this second interpretation, reproducing *vayas* with *na-thsod* "period of life." Vāgbhaṭa distinguishes three such periods of life: youth, till 16; manhood, till 70; and senility, above 70 (Ah. II 3.105).

ahorātri "day and night" is used here in the technical sense of a span of 24 hours (like the Greek *νυχθήμερον*). Hence its translation by the tautologic *ñin-źag* instead of the customary *ñin-mthsan*.

bhukta, a perfect past participle turned action-noun, has been metaphrased by *zos*, to which a cognate accusative has been added by way of specification.—The genitive, separated from its governing noun by the subject and represented in Tibetan by a dative of sphere, is best considered to be one of general concernment (cf. WHITNEY, Skr. Gr. § 300b).

ga "coming, appearing" has been rendered more freely by *rtogs* "are noticed."

rim, the pendant of *kramāt* "successively," poses a syntactical problem. Following *rtogs*, it cannot well be connected with the previous sentence, though that is what the Sanskrit would suggest. The easiest way out of this dilemma seems to be that of referring *rim* to the next sentence and understanding it in the sense of "respectively."

taiḥ is used here elliptically for *tair viṣamaiḥ* "through them (if they are) unbalanced," as appears from the analogous *samaiḥ* in pāda d.

bhavet "may become" has been shifted to the end of the stanza and translated by *'gyur* "becomes," such nuances of speech as the optative of softened statement being unknown in Tibetan.

For *chuṅ* NP write *chu* which, in view of the following *daṅ*, seems to be nothing but a haplography passed from N into P (cf. Introd. p. 33 n. 1).

agni "(digestive) fire" has been placed after *taiḥ* and altered to *'ju-ba* "digestion."

I1. 9

Sanskrit Text

koṣṭhaḥ krūro mṛdur madhyo madhyaḥ syāt taiḥ samair api /
śukrārtavasthair[1] *janmādau viṣeṇeva viṣakrimeḥ* //

[1] B; *śuklā°* K.

The belly may be hard, soft, (and) normal (respectively, that is), normal only when they are balanced. (As they are) seated in sperm and menstrual blood, (there are produced) by them [*taiḥ* 10a] in the beginning of birth, just as by poison (in the case) of a poisonous insect,

Tibetan Version

de ni lto-ba sra sñi ran /
mñam-pas kyaṅ ni bar-mar 'gyur /
[16a 1] *skye-bai daṅ-por*[1] *khu khrag gnas* /
dug-can srin-bui dug daṅ mthsuṅs //

[1] CD; *dbaṅ-po* NP.

(Through) them, the belly becomes hard, soft, (and) normal (respectively, that is), normal only when they are balanced. As they are seated (in) sperm (and) menstrual blood in the beginning of birth, (there are produced by) them [*de ni* 10a], just as (by) poison (in the case) of a poisonous insect,

Remarks

syāt "may be" and *taiḥ* "through them" have been transferred to their appropriate places at the end and the head of the sentence and altered to *'gyur* "becomes" and *de ni* "as to them" respectively, while the second *madhyaḥ* has been interchanged with *samair api*.

janmādau "in the beginning of birth," glossed by the scholiasts as *garbhādhānakāle* "at the time of conception," has been referred not to what follows but to what precedes and, consequently, has been put before *śukrārtavasthaiḥ*. Instead of *daṅ-por*, the usual equivalent of *ādi*, NP read *dbaṅ-po*, which is likely to be corrupt.

khrag must be understood here, like the original *ārtava*, in the specific sense of "menstrual blood." Impregnation, according to Indian physicians, is brought about by the union of sperm and menstrual blood, which are considered the male and female generative fluids.

viṣakrimeḥ and its corresponding *dug-can srin-bui* ought to be connected, not with *viṣeṇa* and *dug* as is done by HILGENBERG & KIRFEL contrary to all commentaries, but with a hypothetical *prakṛtiḥ* (*raṅ-bźin*) to be inferred from the following *prakṛtayaḥ* (*raṅ-bźin*). In other words, the present genitive is again one of general concernment rather than of possession. It must be admitted that the Tibetan, taken by itself, points at first sight in a different direction, especially as *viṣakrimeḥ* has been placed before *viṣeṇeva*; but then it should be borne in mind that elliptical clauses like this confront a Lamaist translator with serious difficulties and that, under such circumstances, keeping to the original as closely as possible is about the best solution to the problem.

I 1. 10

Sanskrit Text

taiś ca tisraḥ prakṛtayo hīnamadhyottamāḥ pṛthak /
samadhātuḥ samastāsu śreṣṭhā nindyā dvidoṣajāḥ //

the three constitutions, each (being) weak, average, and strong. That in which the elements are balanced (is) the best of all; to be regarded as inferior (are) those originating (only) in two humours.

Tibetan Version

de ni raṅ[1][[6]]*-bźin rnam-gsum-ste* /
(45a1) *chuṅ 'briṅ chen-po so-sor blta*[2] /
ma-lus-pa-la khams mñam-pa /
((45a1)) *mchog yin ñes*[3]*-pa gñis 'byuṅ smad* //

[1] CDN; *riṅ* P. [2] NP; *lta* CD. [3] CD; *mñes* NP.

the three different constitutions, each to be viewed as weak, average, (and) strong. That which is balanced as to its elements is the best of all; those originating (only) in two humours are regarded as inferior.

Remarks

taiḥ "by them" has again been altered to *de ni* "as to them," in the same way that the preceding *viṣeṇa* "by poison" has been modified to *dug* "as to poison." This is indicative of a slightly different sentence-construction (not expressed in our English rendering), the verb to be supplied being something like *sampadyante*

"are produced" in Sanskrit (thus the commentators) but *yin* "are existent" in Tibetan; for if we understand the translation correctly, then *ste* in pāda a serves as a continuative while *(b)lta* in pāda b, together with *so-sor*, forms the equivalent of *pṛthak*.

tisraḥ has been interchanged with *prakṛtayaḥ* and qualified by the addition of *rnam* "different."

riṅ-bžin (for *raṅ-bžin* "constitution") in P is a mistake evidently caused by the preceding *ni*.—The three constitutions are the so-called wind, choler, and phlegm types of man, on which see Ah. II 3.84 *sqq*.

samastāsu has been represented by a dative of sphere and transferred to the head of the sentence, for the obvious reason that it belongs to *śreṣṭhā* as well as to *nindyāḥ*.

samadhātu "whose elements are balanced" has been reproduced by *khams mñam-pa* "balanced as to its elements." (*dhātu* is used here as a synonym of *doṣa*.) Placing the final member of a bahuvrīhi before the initial member and treating it as a modal accusative is one of the commonest ways of turning such compounds into Tibetan.

nindya "to be blamed, regarded as inferior" has been put at the end of the stanza and rendered simply by *smad-pa* "to blame, regard as inferior," the gerundive having been neglected without any palpable effect on the context.

For *ñes-pa* NP read *mñes-pa*, which is unattested in the meaning of *doṣa*.

I 1. 11

Sanskrit Text

tatra rūkṣo laghuḥ śītaḥ kharaḥ sūkṣmaś calo 'nilaḥ |
pittaṃ sasnehatīkṣṇoṣṇaṃ laghu visraṃ saraṃ dravam ||

Among the (humours), the wind (is) rough, light, cold, pungent, subtle, (and) volatile; the choler—slightly unctuous, violent, hot, light, musty, liquid, (and) flowing;

Tibetan Version

de[2]*-la rluṅ ni rtsub-ciṅ yaṅ |*
graṅ-žiṅ sra-la phra[1]*-žiṅ gyo |*
[[7]] *mkhris-pa snum-bcas rno-žiṅ dro |*
yaṅ-žiṅ dri(2)*-mnam 'khru-žiṅ gśer ||*

[1] CD; *'phra* NP.

Among the (humours), the wind is rough, light, cold, pungent, subtle, and volatile; the choler—slightly unctuous, violent, hot, light, musty, liquid, and flowing;

Remarks

rūkṣa does not mean "dry" in this and similar contexts, as supposed by Jolly (Medicin p. 40) *et al.*; rather, it is synonymous with *paruṣa* "rough," as may be seen from its Tibetan pendant *rtsub(-pa)*. On the physical properties of the humours (according to Caraka, Suśruta, and Vāgbhaṭa) see Vogel, PO xxiv pp. 31 & 35.

khara and *sra(-ba)*, both of which literally mean "hard," are here used in the pregnant sense of "hard on the tongue, pungent," since the wind is taught by Suśr. I 20.28 to be soft.

phra occurs in NP as *'phra*, a rare secondary spelling also recorded in the dictionaries.

anila has been placed after *tatra* for syntactical reasons.

visra "musty" has been paraphrased by *dri-mnam* "reeking of dirt."

drava "flowing" has been rendered by *gśer(-ba)* which, as an equivalent of *drava*, has been noted already by DAS (Dict. p. 1251), but only in the nominal sense of "water, liquid" (cf. Ah. I 5.82 & 28.37). However, the corresponding adjective meaning is established for the Ah. beyond doubt by such occurrences as I 9.6, 12.11, 16.25, 17.18 & 19.

I 1. 12

Sanskrit Text

snigdhaḥ śīto gurur mandaḥ ślakṣṇo mṛtsnaḥ sthiraḥ kaphaḥ |
saṃsargaḥ saṃnipātaś ca taddvitrikṣayakopataḥ ||

the phlegm—unctuous, cold, heavy, sluggish, soft, slimy, (and) solid. Combination and junction (result) from the diminution or ebullition of two and three of the (humours respectively).

Tibetan Version

bad-kan snum bsil lci-ba daṅ |
rtul-źiṅ 'jam brtan 'byar-bag-can |
((2)) *de gñis gsum zad*[1] [3] *'khrugs-pa-las |*
ldan-pa [[8]] *daṅ ni 'dus-pa yin ||*

[1] N adds *la*.

the phlegm—unctuous, cold, heavy, sluggish, soft, solid, (and) a trifle sticky. From the diminution (or) ebullition (of) two (and) three (of) the (humours respectively) result combination and conjunction.

Remarks

ślakṣṇa and *mṛtsna* are hardly separable from each other without difficulty. In PO xxiv p. 35, we had understood them to mean "slimy" (∼ *picchila*) and "soft" (∼ *mṛdu*), tacitly equating *ślakṣṇa* with *'byar-bag-can* "a trifle sticky" and *mṛtsna* with *'jam* "soft" (which, in itself, is quite possible). On second thought, however, it seems more likely that *ślakṣṇa* corresponds to *'jam* and *mṛtsna* to *'byar-bag-can*, particularly since Aruṇadatta and Candranandana (whose commentaries we had not at our disposal when writing the above article) explain *ślakṣṇa* with *aparuṣa* "not rough" and *mṛtsna* with *mṛdyamāno 'ṅguligrāhī picchilaguṇayuktaś cakacakāyamānaḥ* [v. l. *kacakacāyamānaḥ*] "sticking to the fingers when squeezed, endowed with a slimy quality, glimmering[1]."

In other regards, *kapha* has been transferred to the beginning of the stanza and pāda c interchanged with pāda d on grounds of syntax. After *zad* N adds a supernumerary *la* probably miscarved for the following ' in *'khrugs*.

[1] Doubtless to be derived from *cak* [*kac*] "to shine."

I 1. 13

Sanskrit Text

rasāsṛṅmāṃsamedosthimajjāśukrāṇi[1] *dhātavaḥ |*
sapta dūṣyāḥ malā mūtraśakṛtsvedādayo 'pi ca ||

[1] B; °*majjaśuklāni* K.

Chyle, blood, flesh, fat, bones, marrow, and sperm (are) the seven elements; (they are) liable to be spoilt (by the humours). The secretions (are) urine, feces, sweat, etc.; and (they are liable to be spoilt by them) too.

Tibetan Version

lus-zuṅs daṅs-ma khrag daṅ śa /
thsil daṅ rus rkaṅ khu-chu-ste /
(3) *gnod bya bdun yin dri-ma gcin* /
bśaṅ-ba rṅul-la sogs[1]*-pa yin* //

[1] NP; *stsogs* CD.

The elements are chyle, blood, flesh, fat, bones, marrow, (and) sperm; they are liable to be spoilt (by the humours and are) seven (in number). The secretions are urine, feces, sweat, etc.

Remarks

daṅs-ma, as the pendant of *rasa* "chyle" is spelt throughout the Ah., is not in this form given by the lexicographers; they write *dvaṅs-ma* instead.

khu-chu, the equivalent of *śukra* "sperm," is a tautology literally to be turned "sperm & semen."

dhātu "element" has been transferred to the head of the stanza and etymologized as *lus-zuṅs* "body-hold." Though in keeping with the definition offered by the scholiasts (*śarīradhāraṇād dhātavaḥ*), this etymology does not conform to Nir. I 20 where *dhātu* is explained more correctly as a derivative of *dhā* "to put" (*dhātur dadhāteḥ*). The usual Tibetan correspondent is *khams.*

sapta is treated by the commentators as an attribute of *dhātavaḥ,* while *dūṣyāḥ* is taken for a short sentence of its own (the neglected sandhi indicating a period after *dūṣyāḥ*). The Tibetans do not follow their example; they rather make both *sapta* and *dūṣya* specifications of *dhātu,* connecting them to what precedes in reverse order by means of *ste* (the annunciatory continuative called *dam-bca* by native grammarians; see BACOT on Thon-mi I 13).

mala and *dri-ma* properly signify "dirt, impurity." As in the case of *doṣa* and *ñes-pa*, however, their original meaning has become somewhat obliterated in medical usage. Both terms now denote the waste products or "secretions" of the elements, which are respectively phlegm, choler, dirt in the apertures, sweat, nails & hair, fat of eyes, skin & feces, and vital essence (Ah. II 3.63 *sq.*; cf. JOLLY, Medicin p. 43).

The words *api ca,* which according to the scholiasts stand elliptically for *te 'pi ca dūṣyāḥ* (Indu's paraphrase), have been omitted by the Tibetans, apparently for lack of space. They have not been translated by HILGENBERG & KIRFEL either.

I 1. 14

Sanskrit Text

vṛddhiḥ samānaiḥ sarveṣāṃ viparītair viparyayaḥ /
rasāḥ svādvamlalavaṇatiktoṣaṇakaṣāyakāḥ //

(There will be) an increase of all (humours, elements, and secretions) through homogeneous (substances); through opposite ones, the opposite. The six [*ṣaḍ* 15a] flavours (are) sweet, sour, salt, bitter, pungent, and astringent;

Tibetan Version

thams-cad mñam-pas 'phel 'gyur-źiṅ /
[4] [[16 a 1]] *de-las* ((3)) *bzlog-pas gnod-par 'gyur* /
ro ni mṅar skyur lan-thsva daṅ /
thsa daṅ kha daṅ bska-ba-ste //

All (humours, elements, and secretions) will be increased by homogeneous (substances) and spoilt by those different from them. The flavours are sweet, sour, salt, bitter, pungent, and astringent;

Remarks

In the first sentence, the nominal diction has been abandoned and the wording modified. In the second, the terms *tikta* "bitter" and *ūṣaṇa* [rare for *uṣṇa* ∼ *kaṭu-(ka)*] "pungent" have been translated by *thsa(-ba)* and *kha(-ba)* respectively, which is just the opposite of what should be expected on the strength of the dictionaries (including Mvy. 1901 *sq.*). Glancing over the first book of the Ah.[1], however, we have found 4 other cases (1.15, 3.4, 5.24, 5.50) in which *thsa(-ba)* corresponds to *tikta* and no less than 10 other cases (3.4, 5.24, 6.79, 6.108, 9.21, 9.29, 12.52, 18.21, 18.35, 19.59) in which *kha(-ba)* corresponds to *kaṭu(ka)*. Under these circumstances, we dare not assume a change of word-order in the present stanza.

[1] With the aid of a handwritten Tibetan-Sanskrit glossary kindly placed at our disposal by Dr. Lokesh Chandra, New Delhi. This glossary proves invaluable on many occasions for tracing parallel passages.

I 1. 15

Sanskrit Text

ṣaḍ dravyam āśritās te tu[1] *yathāpūrvaṃ balāvahāḥ* /
tatrādyā mārutaṃ ghnanti trayas tiktādayaḥ kapham //

[1] B; *ca* K.

inherent in a substance, they (are) generative of strength in (descending) order; the first three of them destroy the wind, the bitter and following ones—the phlegm,

Tibetan Version

rdzas drug-la gnas (4) *de-rnams*[1] *kyaṅ* /
go-rim[2] *bźin-du stobs chen yin* /
de-la[3] [[2]] *daṅ-poi gsum-po ni* /
rluṅ 'joms thsa sogs[4] [5] *bad-kan sel* //

[1] NP; *dag* CD. [2] NP; *rims* CD. [3] NP; *las* CD. [4] NP; *thsva stsogs* CD.

inherent in six substances, they are also great in strength in (descending) order; the first three of them destroy the wind, the bitter and following ones remove the phlegm,

Remarks

ṣaḍ has been regarded by the scholiasts as an attribute of *rasa* (14c), in obvious analogy to *sapta* and *dhātu* (13bc), though an enjambment like this is none too frequent in Sanskrit. In Tibetan, it has been connected with *dravya*, which shows that the translators read *ṣaḍdravyam* (in one word) rather than *ṣaḍ dravyam* (in two words), taking the phrase for a dvigu.

For *de-rnams* CD have substituted the commoner *de-dag*; for *go-rim*, the alternative *go-rims*. The enclitic *kyaṅ* would fit the text of K (*ca*) better than that of B (*tu*).

balāvaha "generative of strength" has been rendered by *stobs chen* "great in strength," which corresponds to *mahābala* in Sanskrit (see Mvy. 3343). Here again it would be quite possible to assume a variant reading in the translators' copy.

For *de-la* CD give *de-las*, which occurs only at times in the sense of *tatra*.

ghnanti has been left in its original position after the first object (*mārutam*), a new verb (*sel*) having been added to each of the other two objects (*kapham* 15d and *pittam* 16b).

trayaḥ has been transferred to its appropriate place after *ādyāḥ*, while *tikta* has again been represented by *thsa* (spelt *thsva* in CD).

I 1. 16

Sanskrit Text

kaṣāyatiktamadhurāḥ pittam anye tu kurvate /
śamanaṃ kopanaṃ svasthahitaṃ dravyam iti tridhā //

the astringent, bitter, and sweet ones—the choler, the other ones produce (them). Sedative, irritative, (and) good for normal (humours, elements, and secretions): thus a substance (is) threefold (in its effect);

Tibetan Version

bska daṅ kha daṅ ((4)) *mṅar-ba ni /*
mkhris sel gźan-dag byed[1]*-pa yin /*
de-ltar rdzas ni rnam-pa gsum /
źi (5) *'khrugs tha-mal gnas-la* [[3]] *phan //*

[1] NP; *skyed* CD.

the astringent, bitter, and sweet ones remove the choler, the other ones produce (them). Thus a substance (is) threefold (in its effect): sedative, irritative, (and) good for (humours, elements, and secretions) that are in a normal state;

Remarks

tikta "bitter" has here been represented by its usual equivalent *kha*(*-ba*). Contrast vv. 14 & 15.

The words *anye tu kurvate* and *gźan-dag byed-pa yin* "the other ones produce (them)" must be interpreted to mean, as the commentators put it, that the bitter, pungent, and astringent flavours produce wind, the sweet, sour, and salt ones—phlegm, and the sour, salt, and pungent ones—choler. In CD *byed-pa* has been replaced with the synonymous *skyed-pa*.

svastha "normal" has been paraphrased by *tha-mal gnas,* which is best turned "being in a normal state." Strictly speaking, *tha-mal(-pa)* alone would have done in Tibetan; for *gnas* (~ *stha*) has been added merely in an effort to make the translation more literal.

The clause *dravyam iti tridhā* has been shifted to the beginning of the sentence, while the particle *iti* has nevertheless been rendered by *de-ltar,* which refers as a rule not to what follows but to what precedes. It is doubtful, though, if the Tibetans really had any such relation in their mind.

I 1. 17

Sanskrit Text

uṣṇaśītaguṇotkarṣāt tatra vīryaṃ dvidhā smṛtam |
tridhā vipāko dravyasya svādvamlakaṭukātmakaḥ ||

according to the prevalence of the qualities hot or cold, the power in it (is) taught (to be) twofold, (namely heating or cooling); threefold (is) the digestion of a substance, (namely) of a sweet, sour, or pungent nature;

Tibetan Version

de-la thsa bsil phul-byuṅ-bas |
nus-pa rnam-pa gñis-su bśad |
[6] *rdzas-kyi źu*[1]*-ba rnam-gsum-ste |*
mṅar skyur thsa-bai bdag-ñid-can ||

[1] NP; *ni khu* CD.

according as (the qualities) hot (or) cold are prevalent in it, (its) power is said to be twofold, (namely heating or cooling); the digestion of a substance is threefold, namely of a sweet, sour, (or) pungent nature;

Remarks

uṣṇaśītaguṇotkarṣāt "according to the prevalence of the qualities hot or cold" has been denominalized into *thsa bsil phul-byuṅ-bas* "according as (the qualities) hot (or) cold are prevalent," with *guṇa* "quality" having been omitted.

tatra "in it," which belongs to *uṣṇaśītaguṇotkarṣāt* as well as to *vīryam,* has been connected only with the former, the construction ἀπὸ κοινοῦ being impracticable in Tibetan.

The words *tridhā vipāko dravyasya* have been inverted for syntactical reasons. Instead of *rdzas-kyi źu-ba* CD read *rdzas ni khu-ba,* which appears to be corrupt.

I 1. 18

Sanskrit Text

gurumandahimasnigdhaślakṣṇasāndramṛdusthirāḥ |
guṇāḥ sasūkṣmaviśadā viṃśatiḥ saviparyayāḥ ||

heavy, sluggish, cold, unctuous, soft, viscid, pliant, and solid as well as subtle and dry (are) the qualities (of a substance: they are) twenty together with their opposites.

Tibetan Version

((5)) *yon-tan lci rtul bsil dan snum /*
'jam dan bska[[4]]-ba mñen (6) dan brtan /
phra dan bcas-śin skam[1]*-bag-can /*
de bzlog-pa dan ñi-śu yin //

[1] NP; *bska* CD.

the qualities (of a substance are) heavy, sluggish, cold, unctuous, soft, viscid, pliant, slightly subtle, and a trifle dry: these, together with their opposites, are twenty.

Remarks

Except for the inevitable transposition of *guṇa* and *viṃśati*, the Tibetan version is a faithful reproduction of the original Sanskrit—so faithful, in fact, that the merely connective office of *sa°* in *sasūkṣmaviśada* seems to have escaped the translators' attention; for *phra dan bcas-śin skam-bag-can* cannot well be interpreted otherwise than indicated.

The opposite qualities not mentioned here are specified by Aruṇadatta and Candranandana as *laghutīkṣṇoṣṇarūkṣakharadravakaṭhinasarasthūlapicchilāḥ* "light, violent, hot, rough, harsh, mobile, hard, liquid, coarse, and slimy." The confrontation of *viśada* and *picchila* is noteworthy in that it presupposes a meaning "dry" or the like not attested for *viśada* but corroborated by the Tibetan *skam* (which CD have malcorrected into *bska* "astringent"). For *viśada* ∼ *skam*, also see I 9.7.

I 1. 19

Sanskrit Text

kālārthakarmaṇāṃ yogā[1] *hīnamithyātimātrakāḥ*[1] */*
samyagyogaś ca vijñeyo rogārogyaikakāraṇam //

[1] B; *yogo* and *°kaḥ* K.

The weak, wrong, and excessive connections (of a humour) with season, object, and action and (its) proper connection (with these are) to be known as the sole cause(s) of illness and health (respectively).

Tibetan Version

dus don las-kyi sbyor[7]*-ba-rnams /*
dman dan log[1]*-pa lhag-pa dan /*
yan-dag[2] *sbyor-bas nad dan ni /*
nad-med [[5]] *rgyu* ((6)) *gcig yin źes bya //*

[1] NP; *par* CD. [2] C adds *par*.

According as the connections (of a humour) with season, object, (and) action are connected weakly, wrongly, excessively, and properly, they are said to be the sole causes of illness and health.

Remarks

It must be observed at the outset that the present śloka is not readily understandable by itself, neither in Sanskrit nor in Tibetan. Judging from Aruṇadatta's

and Candranandana's comments as well as from a more detailed account in I 12.34 *sqq.* (which see for further information), the attributes *hīna, mithyā, atimātra,* and *samyañc* are meant to qualify *kāla, artha,* and *karman* rather than *yoga.* Such a phenomenon is known to classical scholars as a *metathesis qualitatum.*

hīnamithyātimātraka and *samyagyoga,* which are respectively subordinate and co-ordinate to *yoga* (the singular in K is not confirmed by the Tibetan), have been combined with it into a gerundial clause, with the pertinent changes limited to a minimum degree.

For *log-pa* CD have substituted *log-par,* which seems to be influenced by the adverbial *mithyā* but does not harmonize with the sentence-construction.

After *yaṅ-dag* C has added a supernumerary though grammatically correct *-par.*

vijñeya "to be known" has been transferred to the end of the stanza and rendered by *źes bya,* a phrase usually corresponding to *nāma, nāmocyate,* or the like. Its being used as a verb of declaration, with a supine (*yin*) depending on it, is very strange. Since *vijñeya* would ordinarily be *śes bya* in Tibetan, the present *źes bya* bears every mark of an old corruption.

I 1. 20

Sanskrit Text

rogas tu doṣavaiṣamyaṃ doṣasāmyam arogatā /
nijāgantuvibhāgena tatra rogā dvidhā smṛtāḥ[1] /
teṣāṃ kāyamanobhedād adhiṣṭhānam api dvidhā //[2]

[1] B; *matāḥ* K.
[2] We have retained this peculiar grouping of lines in order to avoid any discrepancy in numbering between the Nirṇaya Sāgara Press edition and ours.

Illness (is) disharmony of the humours; harmony of the humours (is) health. Of these (two conditions), the diseases (are) taught (to be) twofold because of (their) division into endogenous and accidental ones; on account of the distinction between body and mind, their seat too (is) twofold [on account of their classification into (such of the) body and (such of the) mind, (their) seat too (is) twofold].

Tibetan Version

nad ni ñes-pa ma-sñoms yin /
ñes(7)*-pa sñom*[1]*-pa nad-med-ñid*[2] /
de-la nad ni raṅ-bźin gnas /
glo[3]*-bur cha-yis gñis*[16b1]*-su bśad* /
de-rnams lus sems dbye-ba-yis /
[[6]] *gnas kyaṅ rnam-pa gñis yin-no* //

[1] NP; *sñoms* CD. [2] CD; *yin* NP. [3] CDN; *blo* P.

Illness is disharmony (of) the humours; harmony (of) the humours (is) health. Of these (two conditions), the diseases are said to be two(fold) because of (their) division into endogenous (and) accidental ones; on account of the distinction between body (and) mind, they are twofold

with regard to (their) seat too [on account of their classification into (such of the) body (and such of the) mind, (their) seat too is twofold].

Remarks

The chiastic word-order in the first and second pādas has been retained by the translators.

sñom-pa has been altered to *sñoms-pa* in CD, evidently for uniformity's sake.

nad-med-ñid, as given in CD, is the precise correspondent of *arogatā* "state of non-illness, health." The reading *nad-med yin* in NP is a redactional change obviously prompted by stylistic considerations.

tatra, which Aruṇadatta and Candranandana refer to the preceding *roga* and *arogatā*, has been placed at the head of the sentence.

glo-bur is written *blo-bur* in P, both spellings being equally current.

dvidhā "twofold" has been rendered simply by *gñis* "two" (instead of the usual *rnam-[pa] gñis*), a brachylogy doubtless caused by lack of space.

For *smṛtāḥ* "taught" K prints *matāḥ* "held." The Tibetan *bśad* "are said" does not clearly show which reading the translators had before them.

The last sentence admits of two slightly different interpretations, depending on whether *teṣāṃ* is referred to *kāyamanobhedād* or *adhiṣṭhānam*. The Tibetan is of no avail here, being ambiguous itself.

I 1. 21

Sanskrit Text

rajas tamaś ca manaso dvau ca doṣāv udāhṛtau |
darśanasparśanapraśnaiḥ parīkṣetātha[1] *rogiṇam ||*

[1] B; *parīkṣeta ca* K.

Passion and delusion (are) taught (to be) the two mental disorders. By inspection, palpation, and interrogation (the physician) shall examine a patient;

Tibetan Version

'dod-chags gti((7))*-mug kyaṅ yid-kyi |*
ñes-pa gñis-su bstan-pa yin |
(45b1) *nad-pa blta daṅ reg-pa daṅ |*
dri-ba[1]*-yis ni yoṅs-su brtag*[2] *||*

[1] NP; *dris-pa* CD. [2] CD; *rtag* NP.

Passion and delusion are taught to be the two mental disorders . . .

Remarks

The sentence starting with *nad-pa* in 21c and reaching up to *'thob-pa yin* in 22b, though reproducing the original word for word, differs sharply from it in structure, and besides is obviously corrupt. As it stands in the block-prints, the Tibetan can only be rendered—

"with regard to a patient, there are: examination by inspection, palpation, and interrogation, portent of the cause of disease, symptom, reaction, (and) course"

which does not make any sense. One should rather expect it to read —

"with regard to a patient, there is an examination by inspection, palpation, and interrogation; with regard to a disease, there are cause, portent, symptom, reaction, (and) course"

with pāda 22a changed into *nad ni gźi-ma daṅ-poi thsul*. But this is still somewhat unsatisfactory. Perhaps one should also change *(b)rtag* into *rtog* and translate as follows—

"a patient is examined by inspection, palpation, and interrogation; a disease is (diagnosed by) cause, portent, symptom, reaction, (and) course"

with the predicate left in its mid-sentence position and taken up at the end by an auxiliary (see Introd. § 27), which would come closest to the basic text.

The variant *dris-pa* found in CD is merely a substitute spelling of *dri-ba*.

The particle *atha*, replaced by *ca* in K, has been omitted in Tibetan; it seems to be expletive anyhow.

I 1. 22

Sanskrit Text

rogaṃ nidānaprāgrūpalakṣaṇopaśayāptibhiḥ |
bhūmidehaprabhedena deśam āhur iha dvidhā ||

a disease (he shall diagnose) by cause, portent, symptom, reaction (to certain articles of food or medicine), and course. On account of the distinction between land and body, (scholars) say the (meaning of) region (is) twofold here, (namely tract of land and part of body).

Tibetan Version

nad-kyi gźi-yi daṅ[[7]]*-poi thsul |*
[2] *mthsan-ñid ñer*[1] *bsten 'thob-pa yin |*
sa daṅ lus-kyi bye-brag-gis |
'di-la yul-sa rnam-gñis bśad ||

[1] CDP; *ñe-bar* N.

. . . On account of the distinction between land and body, the (meaning of) region is said to be twofold, (namely tract of land and part of body).

Remarks

ñer has been resolved by N into *ñe-bar*, which does not agree with the metre.

deśa "region" has been translated by *yul-sa*, a tautological compound properly meaning "place & region."

āhuḥ "(scholars) say" has been shifted to the end of the sentence and rendered by the impersonal *bśad* "are said" as a matter of course.

iha "here" refers to the science of medicine; it has been put right after °*prabhedena*.

I 1. 23

Sanskrit Text

jāṅgalaṃ vātabhūyiṣṭham anūpaṃ[1] *tu kapholbaṇam |*
sādhāraṇaṃ samamalaṃ tridhā bhūdeśam ādiśet ||

[1] B; *ānūpaṃ* K.

Jungle (is) full of wind, swamp (is) rich in phlegm, (and) ordinary land (is) possessed of balanced humours: (thus) one may define a tract of land as threefold.

Tibetan Version

((45b1)) *skam*[1]*-sa phal-cher rluṅ bskyed*[2]*-ciṅ* /
rlan-can bad-kan 'phel-ba yin /
(2) [[8]] *cha-mñam ñes-pa mñam-pa-ste* /
sa-yi phyogs ni [3] *gsum-du bśad* //

[1] CDP; *skams* N. [2] NP; *skyed* CD.

Jungle chiefly produces wind, swamp increases phlegm, (and) ordinary land is indifferent to the humours: (thus) a tract of land is said to be three(fold).

Remarks

The first half of the sentence has been paraphrased rather than metaphrased. But if the meaning has been grasped correctly remains doubtful. From the explanation given by the commentators it would seem that the terms *jāṅgala, anūpa,* and *sādhāraṇa* stand metonymically for the plants, birds, human beings, wild animals etc. indigenous to these regions (*jātauṣadhikhagapuruṣamṛgādayaḥ* Aruṇadatta & Candranandana).

skams-sa in N is obviously a miswriting.

bskyed is, strictly speaking, the perfect of *skyed-pa* "to produce." In NP, however, it is used also for the present (as often elsewhere). CD have *skyed* in virtually all the cases.

mala serves here, according to the scholiasts, as a substitute for *doṣa*; hence its translation by *ñes-pa.*

tridhā "threefold" has been interchanged with *bhūdeśa* and reproduced simply by *gsum* "three" (see v. 20). So we should perhaps understand the final clause as follows: "(thus) the tracts of land are said to be three (in number)."

I 1. 24

Sanskrit Text

kṣaṇādir vyādhyavasthā ca kālo bheṣajayogakṛt /
śodhanaṃ śamanaṃ ceti samāsād auṣadhaṃ dvidhā //

Moment etc. and state of disease (make up) the right time determining the (suitableness of the) administration of a remedy. Purgative and sedative: thus, in short, a medicine (is) twofold.

Tibetan Version

skad-cig-la sogs nad-kyi skabs /
dus-su sman ni sbyor-bar byed /
mdor-na sman ni rnam-gñis-te /
sbyaṅ-ba daṅ ni ((2)) *źi-bao* //

Moment etc. (and) state of disease let (the physician) administer a remedy at the right time. A medicine, in short, is twofold: purgative and sedative.

Remarks

The terms *kṣaṇādi* "moment etc." and *vyādhyavasthā* "state of disease" represent the idea of time in its astronomical and medical aspects. According to Aruṇadatta and Candranandana, the units of time not specified here comprise *lava*, *truṭi*, *muhūrta* ("hour"), *yāma* ("night-watch"), *ahorātra* (day & night), *pakṣa* (half-month), *māsa* (month), *ṛtu* (season), *ayana* (half-year), and *saṃvatsara* (year)[1], while the states of disease are characterized as *sāma* (immature), *nirāma* (mature), *mṛdu* (mild), *madhya* (moderate), and *tīkṣṇa* (severe).

The nominative *kālo* has been reproduced in Tibetan by the terminative *dus-su*, which makes it almost certain that the basic reading was *kāle*; hence the difference in interpretation. It is equally certain, however, that this reading is corrupt inasmuch as a dual predicate (*bheṣajayogakṛtau*) would then be required, which is incompatible with the metre.

The third and fourth pādas have been transposed, with the annunciatory *te* taking the place of *iti*.

[1] Indian writers differ considerably on the division of time, especially as regards the smaller units up to a *muhūrta* (~ 48 minutes). Cf. COLEBROOKE, Essays I p. 540 *sqq*. This applies also to medical authors. Hemādri, for example, while commenting on the present stanza, takes *kṣaṇa* to mean *akṣinimeṣa* (twinkling of an eye) and *ādi* to stand for *kāṣṭhākalā⟨bhāga⟩nāḍikāmuhūrtayāmāhorātrapakṣamāsartvayanavarṣāṇi*, equating—

15	akṣinimeṣa	to	1	kāṣṭhā
30	kāṣṭhā	to	1	kalā
17	kalā	to	1	bhāga
20	bhāga	to	1	nāḍikā
2	nāḍikā	to	1	muhūrta
$3^3/_4$	muhūrta	to	1	yāma
8	yāma	to	1	ahorātra
15	ahorātra	to	1	pakṣa
2	pakṣa	to	1	māsa
2	māsa	to	1	ṛtu
3	ṛtu	to	1	ayana
2	ayana	to	1	varṣa

Suśruta, on the other hand, who is the only physician of the classical triad to deal with the problem extensively (I 6.4 *sqq*.), assigns—

15	akṣinimeṣa	to	1	kāṣṭhā
30	kāṣṭhā	to	1	kalā
$20^1/_{10}$	kalā	to	1	muhūrta
30	muhūrta	to	1	ahorātra
15	ahorātra	to	1	pakṣa
2	pakṣa	to	1	māsa
2	māsa	to	1	ṛtu
3	ṛtu	to	1	ayana
2	ayana	to	1	saṃvatsara
5	saṃvatsara	to	1	yuga

The terms *lava* and *truṭi* recorded by Aruṇadatta and Candranandana occur in neither system.

I 1. 25

Sanskrit Text

śarīrajānāṃ doṣāṇāṃ krameṇa param auṣadham |
bastir vireko vamanaṃ tathā tailaṃ ghṛtaṃ madhu ||

The best medicine for somatogenic diseases—according to the (above) order (of humours)—(is) a clyster, cathartic, (and) vomitive; in the same way, sesame-oil, ghee, (and) honey.

Tibetan Version

[[16b1]] *lus-las byuṅ-bai nad-rnams-kyi |*
rim-gyis sman-gyi (3) *dam-pa ni |*
mas-btaṅ[1] *bkru-sman sloṅ*[4]*-sman daṅ |*
de-bźin til-mar mar sbraṅ-rtsi ||

[1] NP; *gtoṅ* CD.

The best medicine for somatogenic diseases—according to the (above) order (of humours)—(is) a clyster, cathartic, (and) vomitive; and—in the same way—sesame-oil, ghee, (and) honey.

Remarks

The words *śarīraja doṣa* must here be understood both as "bodily humour" and as "somatogenic disease": in their primary meaning "bodily humour" they depend on *krameṇa* and refer to the sequence *vāyu—pitta—kapha* in v. 6; in their secondary meaning "somatogenic disease" they belong to *param auṣadham* and contrast with *manodoṣa* in v. 26. The Tibetans proceed eclectically, adopting the latter connotation but retaining the former construction.

The terms *basti* "clyster," *vireka* "cathartic," and *vamana* "vomitive" have been paraphrased by *mas-btaṅ* "moving-downward (drug)," *bkru-sman* "washing-off drug," and *sloṅ-sman* "thrusting-out drug" respectively. Instead of *mas-btaṅ*, CD read *mas-gtoṅ* throughout.

I 1. 26—27

Sanskrit Text

dhīdhairyātmādivijñānaṃ manodoṣauṣadhaṃ param |
bhiṣag dravyāṇy upasthātā rogī pādacatuṣṭayam ||
cikitsitasya nirdiṣṭaṃ pratyekaṃ tac caturguṇam |
dakṣas tīrthāttaśāstrārtho dṛṣṭakarmā śucir bhiṣak ||

Intelligence, firmness, and knowledge of one's self etc. (are) the best medicine for mental disorders. Physician, (medicinal) substances, attendant, (and) patient (are) taught (to be) the four factors of therapy, (and) they (are) possessed of four qualities each: dextrous, one who has learned the precepts of (medical) science from a teacher, one who has seen practice [tried in practice], (and) clean (is) the physician;

Tibetan Version

blo daṅ brtan bdag sogs[1] *śes-pa* /
sems-kyi ñes-pai [[2]] *sman mchog yin* /
gso-ba-dag-tu bstan((3))*-pa ni* /
sman-pa sman daṅ nad-gyog daṅ //
nad-pa yan-lag rnam-bźi-ste /
(4) *re-re'aṅ rnam-pa bźi*[5]*-bźi yin* /
sman-pa mkhas stegs[2] *gźuṅ don śes* /
las-rnams [[3]] *mthoṅ-źiṅ*[3] *gtsaṅ-ba yin* //

[1] NP; *stsogs* CD. [2] CD; *rtogs* NP. [3] NP; *bźin* CD.

Intelligence, firmness, (and) knowledge of one's self etc. are the best medicine for mental disorders. According to what has been taught in therapeutics, physician, medicine, attendant, and patient are the four factors, each individual one being fourfold: the physician is dextrous, one who knows the precepts of (medical) science from a teacher, one who has seen practice [tried in practice], and clean;

Remarks

As pāda 27a has been placed before pāda 26c, both stanzas cannot well be separated from each other.

dravya means "substance" in general and "medicinal substance" in particular. Here it has been used in the latter sense (as appears from the corresponding *auṣadha* 28b), and so has been rendered by *sman* "medicine."

cikitsitasya, a genitive attribute belonging to *pādacatuṣṭayam*, has been represented by *gso-ba-dag-tu* and connected with *nirdiṣṭam*. This change of construction, hand in hand with which goes a change of word-order, points to a variant *cikitsiteṣu* in the basic text, the plural of *cikitsita* denoting the therapeutic chapters of medical works (see PW II 1007).

pratyekaṃ caturguṇam "possessed of four qualities each" has been put tautologically: *re-re'aṅ rnam-pa bźi-bźi yin* "each individual one being fourfold," with *guṇa* "quality" left untranslated.

tīrtha is explained by the commentators as *upādhyāya* or *guru* "teacher." Its proper equivalent is known to be *stegs* (also occurring as *mu-stegs* or *mu-stegs-pa*), for which NP have substituted *rtogs* "knowing, expert."

dṛṣṭakarman is susceptible of two equally relevant interpretations: "one by whom practice has been seen" and "one whose practice is tried." Its Tibetan counterpart *las-rnams mthoṅ-źiṅ*, too, can be understood either way. The reading *mthoṅ-bźin* offered by CD is less satisfactory inasmuch as a present participle would make little sense here.

śuci and *gtsaṅ-ba* are intended to signify cleanliness of body and clothing as well as integrity of character.

bhiṣaj has been transferred to the beginning of the sentence for syntactical reasons.

I 1. 28

Sanskrit Text

bahukalpaṃ bahuguṇaṃ saṃpannaṃ yogyam auṣadham /
anuraktaḥ śucir dakṣo buddhimān paricārakaḥ //

susceptible of many modes of application, possessed of many qualities, perfect, (and) suitable—the medicine; loyal, clean, dextrous, (and) endowed with intelligence—the attendant;

Tibetan Version

sman ni cho-ga maṅ-po daṅ |
yon-tan maṅ ldan phun((4))-thsogs 'phrod |
nad-gyog rjes brtse[1] *gtsaṅ-spra-can |*
sgrin[2]*-źiṅ blo daṅ ldan-pa (5) yin ||*

[1] CDP; *rtse* N. [2] NP; *sgrim* CD.

the medicine—possessed of many modes of application and many qualities, perfect, (and) suitable; the attendant—loyal, possessed of cleanliness, dextrous, and endowed with intelligence;

Remarks

bahukalpa "susceptible of many modes of application" and *bahuguṇa* "possessed of many qualities" have been combined into a single phrase: *cho-ga maṅ-po daṅ yon-tan maṅ ldan* "possessed of many modes of application and many qualities."

saṃpanna (Tib. *phun-thsogs*) "perfect" is interpreted by the commentators to allude either to the origin (*praśastabhūmideśajāta* "grown in a recommended tract of land") or to the preparation (*pākasaṃskārādiyukta* "subjected to cooking, dressing etc.") of the medicine. Aruṇadatta refers in this connection to Ah. V 6.1 *sqq.*:

dhanvasādhāraṇe deśe same sanmṛttike śucau |
śmaśānacaityāyatanaśvabhravalmīkavarjite ||
mṛdau pradakṣiṇajale kuśarohiṣasaṃstṛte |
aphālakṛṣṭe 'nākrānte pādapair balavattaraiḥ ||
śasyate bheṣajaṃ jātam . . . . |

"As medicine is recommended (anything) grown in a desert or moderate region—(a region that is) even, of good soil, clean, devoid of cremation grounds, topes, temples, chasms, and ant-hills, soft, of auspicious water, covered with kusa and geranium grass, untilled by the plough, (and) unassailed by bigger trees."

auṣadha "medicine" and *paricāraka* "attendant" have been placed at the head of their respective clauses.

For *rjes brtse* N has an erroneous *rjes rtse.*

śuci "clean," on which see v. 27, has been paraphrased by *gtsaṅ-spra-can* "possessed of cleanliness."

sgrim (for *sgrin*) seems to be a mistake passed from D into C, the letters *n* and *m* being easily confusable in Tibetan.

I 1. 29

Sanskrit Text

āḍhyo rogī bhiṣagvaśyo jñāpakaḥ sattvavān api |
sarvauṣadhakṣame dehe yūnaḥ puṃso jitātmanaḥ ||

the patient—wealthy, obedient to his physician, communicative, and endowed with courage. In case the body of a self-controlled young man is tolerant of all medicines,

Tibetan Version

nad[6]*-pa phyug-ciṅ bsgo-ba ñan* /
[[4]] *śes-par nus-śiṅ sñiṅ-stobs ldan* /
sman kun bzod-par nus-pai lus /
skyes-bu gźon-źiṅ bdag-ñid thul //

the patient—wealthy, obedient to instructions, knowledgeable, and endowed with courage. In the case of a body tolerant of all medicines (and) a man (who is) young and self-controlled,

Remarks

āḍhya has been interchanged with *rogin* on the usual grounds of syntax.

bhiṣagvaśya "obedient to his physician" has been modified to *bsgo-ba ñan* "obedient to instructions."

jñāpaka "causing to know, communicative" has been rendered by *śes-par nus* "able to know, knowledgeable."

puṃs has been co-ordinated with *deha* in an effort to leave the original word-order intact. The locative absolute has been represented by a modal accusative.

I 1. 30

Sanskrit Text

amarmago 'lpahetvagrarūparūpo 'nupadravaḥ /
atulyadūṣyadeśartuprakṛtiḥ pādasaṃpadi //

a disease [*gadaḥ* 31 d] not going to the vitals, trifling in its cause, portents, and symptoms, not leading to sequelae, disagreeing as to the (affected) element, region, season, and constitution—with the (above) factors being complete

Tibetan Version

gnad-du ma soṅ ((5)) *rgyu sṅar-thsul* /
mthsan-ñid chuṅ daṅ gnod-pa med /
gnod-bya yul [[5]] *dus* [7] *raṅ-bźin*(6)*-rnams* /
mthsuṅs min yan-lag phun-sum-thsogs //

(a disease) not going to the vitals, trifling in its cause, portents, (and) symptoms, doing no harm, disagreeing as to the (affected) element, region, season, (and) constitution—with the (above) factors being complete

Remarks

The subject of both this and the next sentence is *gada* "disease" in 31 d. As the corresponding *nad* stands in 31 c, the present sentence is elliptical in Tibetan.

On the "vitals" (*marman*, *gnad*), of which 107 are distinguished in Indian medicine, see Ah. II 4.1 *sqq.*

The words *alpahetvagrarūparūpa* must be regarded as a single possessive compound whose final member is a copulative compound: "trifling in its cause, portents,

and symptoms." See the analogous sequence in v. 22. HILGENBERG & KIRFEL have erroneously separated *alpahetu* from *agrarūparūpa*: "die ... nur kleine Ursache hat, deren Symptome noch im Anfangsstadium stehen."

The term *upadrava* "sequela" has been rendered loosely by *gnod-pa* "harm." In I 12.60 & 62 it occurs as *bla-gñan* "danger of life," in the former instance with v. l. *bla-brnan.*

The phrase *dūṣya* (~ *gnod-bya*), which properly means "liable to be spoilt," is here used in the sense of *dhātu* "element"; cf. v. 13.

The plural suffix *rnams* after *raṅ-bźin* indicates that the words *gnod-bya yul dus raṅ-bźin* have been understood and treated in the manner of a Sanskrit dvandva.

I 1. 31

Sanskrit Text

graheṣv anuguṇeṣv ekadoṣamārgo navaḥ sukhaḥ /
śastrādisādhanaḥ kṛcchraḥ saṃkare ca tato gadaḥ //

(and) the planets favourable—, (originating in the affection) of a single humour and path, (and having developed but) recent(ly, is) easy to cure; (a disease) remediable (only) by scalpel etc. and, (as follows) from the (aforegoing definition, one dependent) upon a mixture (of affected humours is) difficult to cure;

Tibetan Version

gza[1] *ni rjes-su*[2] *mthun-pa-la* /
ñes-pa lam gcig gsar gso sla /
nad[3] *ni mthson sogs*[4]*-kyis gdab*[5]*-ciṅ* /
gso((6))-ba dka-źiṅ de[[6]]-las 'dres[6] //

[1] NP; *bza* CD. [2] CDP; *rjesu* N. [3] CD; *gnad* NP.
[4] NP; *mthsan stsogs* CD. [5] NP; *btab* CD. [6] CD; *'das* NP.

(and) the planets favourable—, (originating in the affection of) a single humour (and) path, (and having developed but) recent(ly), is easy to cure; (even) a disease (that is) remediable (only) by scalpel etc., difficult in its treatment, and, (as follows) from the (aforegoing definition), miscellaneous (as to the affected humours),

Remarks

The term *graha* (~ *gza*) was used by the Indians, just as the corresponding πλάνης by the Greeks, not only for the planets proper (Mercury, Venus, Mars, Jupiter, and Saturn), but also for the sun and moon. It denotes, in other words, all celestial bodies seeming to have a motion of their own among the fixed stars; the sun answers this description in so far as it moves between the tropics of Cancer and Capricorn and travels through the zodiac from west to east. Occasionally, the ascending and descending nodes of the moon (i.e. the two intersecting points of the lunar orbit and ecliptic passed as the moon goes north and south respectively) were reckoned among the planets as well, whence *graha* and *gza* may symbolize the number "nine."—Instead of *gza* CD read *bza*, which is unauthenticated in this meaning.

The adverbial *rjes-su* has been shortened to *rjesu* in N; cf. Introd. p. 23 n. 6.

The term *mārga* (∼ *lam*) alludes to the three courses a disease may take in attacking the body: the stages of the outer path being roughly extremities, elements, and skin; those of the inner path, stomach and bowels; and those of the middle path, vitals and joints. Cf. I 12.44 *sqq.*

The pādas 31 cd and 32 ab have been grossly misrepresented by the Tibetans in that the clean-cut distinction between difficultly curable and incurable but mitigable diseases has been abandoned in favour of a word-for-word translation following the original in arrangement rather than construction. On this phenomenon see Introd. § 27.

As concerns the numerous variants, *gnad* (for *nad* "disease") and *mthsan* (for *mthson* "scalpel") are unattested secondary spellings, while *btab* "remedied" (for *gdab* "going to be remedied, remediable") 'and *das* "passed away, fatal [?]" (for *'dres* "mixed, miscellaneous") appear to be malcorrections made by a later hand.

I 1. 32

Sanskrit Text

śeṣatvād āyuṣo yāpyaḥ pathyābhyāsād viparyaye |
anupakrama eva syāt sthito 'tyantaviparyaye ||

because of a rest of life (that may still be left, a disease may well be) mitigable through a wholesome regimen (even if it is) in the opposite state (of curability); it may be (rated) incurable only if it is in the very opposite state:

Tibetan Version

thse-yi lhag-ma lus phyir [17 a 1] *'thso |*
go-bzlog-pa-la[1] (7) *goms phan-ñid |*
bcos-pai thabs med-ñid-du 'gyur |
śin-tu phyin-ci-log-par gnas ||

[1] CD; *las* NP.

(can be) cured, because there may (still) be left a rest of life; otherwise, a regimen (may be) wholesome; if (a disease) becomes incurable, it is in the very opposite state (of curability):

Remarks

The noun phrase *śeṣatvād āyuṣaḥ* "because of a rest of life" has been turned into a subordinate clause: *thse-yi lhag-ma lus phyir* "because there may be left a rest of life." *āyus* "life" might well be taken to mean "vital energy" in this context, were it not for the Sanskrit gloss *jīvita* and the Tibetan equivalent *thse*, both of which preclude any such interpretation.

Instead of *go-bzlog-pa-la* NP read *go-bzlog-pa-las*; the Tibetan ablative is quite unusual, however, in reproducing the Sanskrit locative, whose function is normally assumed by the dative of sphere.

In the second half of the stanza, the construction has again been sacrificed to the word-order, but this time by a less drastic measure—the interchange of protasis and apodosis.

anupakrama has been metaphrased by *bcos-pai thabs med* "being without a means of curing."

I 1. 33

Sanskrit Text

autsukyamohāratikṛd dṛṣṭariṣṭo 'kṣanāśanaḥ |
tyajed ārtaṃ bhiṣagbhūpair dviṣṭaṃ teṣāṃ dviṣaṃ dviṣam ||

causing desire (for the sense-objects), mental alienation, and discontent, showing the symptoms of death, (and) impairing the sense-organs. One shall avoid a patient hated by physicians and kings, hostile to these, hostile (to himself),

Tibetan Version

'dod daṅ rmoṅs daṅ khro-bar byed |
'chi-ltas snaṅ-źiṅ [[7]] *dbaṅ-po ñams |*
sman-pa rgyal-po[2]((7))*-la sdaṅ daṅ |*
de daṅ mi mdza daṅ-ba daṅ ||

it makes (a patient) desirous (of the sense-objects), mentally alienated, and discontent, the symptoms of death show up, and the sense-organs are impaired. (A patient who is) hostile to physicians (and) kings, unpopular with them, hostile (to himself),

Remarks

The compound *autsukyamohāratikṛt* "causing desire, mental alienation, and discontent" has been transformed into a short sentence of its own, in which the original objects appear as predicate nouns: *'dod daṅ rmoṅs daṅ khro-bar byed* "it makes desirous, mentally alienated, and discontent." Practically the same word-grouping occurs in the salutatory stanza, where it must be understood in a different way, though.

As *autsukyamohāratikṛt,* so have *dṛṣṭariṣṭa* "showing the symptoms of death" and *akṣanāśana* "impairing the sense-organs" been rendered independent, with intransitive verbs taking the place of the former transitives: *'chi-ltas snaṅ-źiṅ dbaṅ-po ñams* "the symptoms of death show up and the sense-organs are impaired."

The predicate *tyajet* "one shall avoid" has been transferred to the end of the sentence in 34d and reproduced by *spaṅ* (a secondary form of *spoṅ*), which is a brachylogy for *spaṅ-bar bya* "shall be avoided." The following *ārta* "patient" has been disregarded.

The attributes *bhiṣagbhūpair dviṣṭam* "hated by physicians and kings" and *teṣāṃ dviṣam* "hostile to these" have been inverted: *sman-pa rgyal-po-la sdaṅ daṅ de daṅ mi mdza* "hostile to physicians (and) kings and unpopular with them." This was evidently done with a view to sidestepping the collocation *dviṣaṃ dviṣam,* the second member of which is paraphrased by the scholiasts as *dviṣam ātmanaḥ* "hostile to himself."

I 1. 34

Sanskrit Text

hīnopakaraṇaṃ vyagram avidheyaṃ gatāyuṣam |
caṇḍaṃ śokāturaṃ bhīruṃ kṛtaghnaṃ vaidyamāninam ||

destitute of the (bare) necessaries, busy, disobedient, finished with life, frantic, harassed with grief, timid, unmindful of past services, (and) regarding himself as a physician.

Tibetan Version

yo-byad mi 'byor brel-ba daṅ /
(46a1) *ñan-du mi btub thse zad daṅ* /
gtum-źiṅ mya-ṅan-la mnan 'jigs[1] /
byas-pa mi bzo[2] *sman brñas spaṅ*[3] //

[1] CD; *'jig* NP. [2] NP; *gzo* CD. [3] NP; *spaṅs* CD.

lacking the (bare) necessaries, busy, disobedient, finished with life, frantic, harassed with grief, timid, not remembering past services, (and) despising medicines, shall be avoided.

Remarks

hīnopakaraṇa "destitute of necessaries" has been rendered by *yo-byad mi 'byor* "not having at hand, lacking, necessaries."

avidheya "disobedient" has been paraphrased by *ñan-du mi btub*, which literally means "unable to obey."

For *'jigs* "timid" NP offer the unattested spelling *'jig*.

kṛtaghna "destructive, unmindful, of past services" has been translated by *byas-pa mi bzo* "not remembering past services." For *bzo* CD have substituted the commoner *gzo*; cf. Mvy. 2357, where both spellings occur side by side.

vaidyamānin may be interpreted to signify either "regarding oneself as a physician" or "despising a physician." The commentators, following Pāṇ. III 2.82, understand it in the sense of someone "who, though no physician, regards himelf as a physician (and) prepares medicines at his own discretion" (*avaidyo 'pi yo vaidyam ivātmānaṃ manyate svamatenaivauṣadhaṃ karoti*)[1]. The Tibetans, however, have *sman brñas* instead, which can only be turned "despising medicines," unless *sman* is considered a brachylogy for *sman-pa* "physician."

On *spaṅ* (~ *tyajet*) see previous stanza. The perfect *spaṅs* given in CD makes no sense here; it is probably a malcorrection.

[1] Thus Candranandana and Indu, the latter omitting only the particles *iva* and *eva*; Aruṇadatta's *naivauṣadhaṃ* is obviously corrupt and must be restored to ⟨*svamate*⟩*naivauṣadhaṃ*.

I 1. 35

Sanskrit Text

tantrasyāsya paraṃ cāto vakṣyate 'dhyāyasaṃgrahaḥ /
āyuṣkāmadinartvīhārogānutpādanadravāḥ //

Hereafter will be given a summary of the chapters of this book. [1] The wish for long life, [2—3] the conduct during day and seasons, [4] the non-production of diseases, [5] the fluids,

Tibetan Version

[[8]] *de-nas gźan yaṅ rgyud*[1] *'di-yi* /
leu bsdus-pa bśad [3] *bya-ste* /
thse riṅ ñin re ((46a1)) *dus spyod daṅ* /
nad med bya daṅ btuṅ-ba (2) *daṅ* //

[1] CD; *rgyu* NP.

Hereafter will be given a summary of the chapters of this book. [1] The long life, [2—3] the conduct during every day (and) the seasons, [4] the deliverance from diseases, [5] the drinks,

Remarks

The ensuing list of contents, which is on the whole self-explanatory, has not been commented upon. In cases of doubt, reference may be made to the chapter heads synoptically presented in Tibetan and Sanskrit by Cordier, BEFEO iii p. 609 *sqq*. For convenience' sake, the chapter numbers have been given in square brackets.

I 1. 36

Sanskrit Text

annajñānānnasaṃrakṣāmātrādravyarasāśrayāḥ /
doṣādijñānatadbhedataccikitsādvyupakramāḥ //

[6] the knowledge of food, [7—8] the protection and quantity of food, [9] the medicinal substances, [10] the properties of the flavours, [11] the knowledge of the humours etc., [12] their classification, [13] their therapy, [14] the twofold treatment,

Tibetan Version

zas śes bya daṅ zas bsdam[1] *daṅ* /
zas thsod sman daṅ ro-la gnas /
nad śes [[17 a 1]] *bya daṅ de*[2] *dbye-ba* /
de gso-ba daṅ gso thabs gñis //

[1] CD; *sdam* NP. [2] NP; *dei* CD.

[6] what ought to be known about food, [7] the neutralization of (poisonous) food, [8] the quantity of food, [9] the medicines, [10] the properties of the flavours, [11] what ought to be known about the humours, [12] their classification, [13] their therapy, [14] the two ways of treatment,

I 1. 37

Sanskrit Text

śuddhyādisnehanasvedarekāsthāpananāvanam /
dhūmagaṇḍūṣadṛksekatṛptiyantrakaśastrakam //

[15] the purgatives etc. (*in toto*), [16] the lubricants, [17] the diaphoretics, [18] the cathartics, [19] the enemas, [20] the sternutatories, [21] the inhalants, [22] the gargles, [23—24] the douching and satiating of the eyes, [25] the blunt instruments, [26] the sharp instruments,

Tibetan Version

sbyaṅ sogs[1] *snum-chos* [4] *khrus btaṅ*[2] *bya* /
sman-dud khar((2))*-dor mig bkru daṅ* /
gso daṅ dbyuṅ-thabs zug-rṅu (3) *mthson* //

[1] NP; *stsogs* CD. [2] NP; *brta* CD.

[15] the purgatives etc. (*in toto*), [16] the lubricants, [17—20] what ought to be administered for purging, [21] the inhalants, [22] the gargles, [23—24] the douching and satiating of the eyes, [25] the blunt instruments, [26] the sharp instruments,

I 1. 38

Sanskrit Text

śirāvidhiḥ[1] *śalyavidhiḥ śastrakṣārāgnikarmakāḥ*[2] /
sūtrasthānam ime 'dhyāyās triṃśat śārīram ucyate //

[1] B; *sirā°* K. [2] B; *°karmakau* K.

[27] the method of bloodletting, [28] the method of (extracting) thorns, (and) [29—30] the treatment with scalpel, caustic, and moxa: these thirty chapters (make) the rules section. (Next) is given the somatology (section):

Tibetan Version

gtar dpyad [[2]] *zug-rṅu dbyuṅ*[1]*-bai dpyad* /
mthson daṅ thal-sman me-btsa[2] *las* /
mdo-gnas leu sum-cu ni /
'di yin[3] *lus-kyi brjod bya*[5]*-ste* //

[1] DNP; *'byuṅ* C. [2] NP; *btsai* CD. [3] CD; *yi* NP.

[27] the method of bloodletting, [28] the method of extracting thorns, (and) [29—30] the treatment with scalpel, caustic, (and) moxa: these are the thirty chapters of the rules section. (Next) will be given the somatology (section):

I 1. 39

Sanskrit Text

garbhāvakrāntitadvyāpadaṅgamarmavibhāgikam /
vikṛtir dūtajaṃ ṣaṣṭhaṃ nidānaṃ sārvarogikam //

what pertains to [1] the descent of the embryo (into the womb), [2] its miscarriage, and [3—4] the distribution of limbs and vitals, [5] the alterations, (and) sixth what relates to the messenger. (One chapter each on) the aetiology of [1] all diseases,

Tibetan Version

mṅal-du 'jug daṅ de-yi nad[1] /
yan-lag gnad-kyi bye((3))*-brag daṅ* /
[[3]] *rnam 'gyur baṅ-chen-las byuṅ drug* /
(4) *nad kun 'byuṅ-bai nad-gźi daṅ* //

[1] NP; *dei nad daṅ* CD.

[1] the entrance (of the embryo) into the womb, [2] its diseases, [3—4] the distribution of limbs (and) vitals, [5] the alterations, (and) [6] what relates to the courier (make) six (chapters). (One chapter each on) the aetiology of [1] what relates to all diseases, and (that of)

I 1. 40

Sanskrit Text

jvarāsṛkśvāsayakṣmādimadādyarśotisāriṇām /
mūtrāghātapramehāṇāṃ vidradhyādyudarasya ca //

of cases of [2] fever, [3] hemorrhage, [4] dyspnea, [5] consumption etc., [6] alcoholism etc., [7] hemorrhoids, and [8] diarrhea, of [9] ischuria, [10] diabetes, [11] abscesses etc., and [12] abdominal swellings,

Tibetan Version

rims khrag dbugs mi-bde gcoṅ sogs[1] /
chaṅ daṅ gźaṅ-'brum thsad-pai nad /
[6] *chu-'gags gcin ni sñi-ba daṅ* /
khoṅ-'bras [[4]] *dmu-rdziṅ-dag daṅ ni* //

[1] NP; *stsogs* CD.

[2] fever, [3] hemorrhage, [4] dyspnea, [5] consumption etc., [6] alcoholism, [7] hemorrhoids, [8] diarrheal diseases, [9] ischuria, [10] diabetes, [11] abscesses, [12] abdominal swellings,

I 1. 41

Sanskrit Text

pāṇḍukuṣṭhānilārtānāṃ vātāsrasya ca ṣoḍaśa /
cikitsitaṃ jvare rakte kāse śvāse ca yakṣmaṇi //

of (patients) suffering from [13] jaundice, [14] black leprosy, and [15] wind, and of [16] rheumatism (make) sixteen (chapters). (One chapter each on) the therapy in [1] fever, [2] hemorrhage, [3] cough, [4] dyspnea, [5] consumption,

Tibetan Version

skya-rbab mdze-nad rluṅ((4))*-gis gzir* /
dreg-nad[1]*-dag daṅ bcu-drug yin* /
(5) *rims-nad gso daṅ khrag daṅ ni* /
lud-pa dbugs mi-bde daṅ gcoṅ //

[1] NP; *nag* CD.

(patients) suffering from [13] jaundice, [14] black leprosy, (and) [15] wind, (and) [16] rheumatism make sixteen (chapters). (One chapter each on) the therapy in [1] fever and (that) in [2] hemorrhage, [3] cough, [4] dyspnea, [5] consumption,

I 1. 42

Sanskrit Text

vamau madātyaye 'rśaḥsu viśi dvau dvau ca mūtrite /
vidradhau[1] *gulmajaṭharapāṇḍuśophavisarpiṣu //*

[1] B; *vidradhī°* K.

[6] nausea, [7] alcoholism, (and) [8] hemorrhoids, two (on that) in [9—10] diarrheal diseases, two (on that) in [11—12] urinary diseases, (and again one chapter each on) the therapy [*cikitsitam* 43b] in [13] abscesses, in cases of [14] visceral induration, [15] abdominal swellings, [16] jaundice, [17] cutaneous swellings, and [18] erysipelas,

Tibetan Version

sloṅ[1] *daṅ chaṅ*[2]*-nad* [7] *gźaṅ-'brum daṅ /*
[[5]] *thsad-nad pho-ba gcin-nad gñis /*
khoṅ-'bras skran daṅ dmu-rdziṅ daṅ /
skya[3]*-rbab or-nad me*((5))*-dbal daṅ //*

[1] CD; *son* NP. [2] CDN; *thsad* P. [3] NP; *sbya* CD.

[6] nausea, [7] alcoholism, [8] hemorrhoids, [9] diarrhea, (and) [10] stomach trouble, two (on that) in [11—12] urinary diseases, (and again one chapter each on) the ways of treatment [*gso-bai dpyad-rnams* 43b] in [13] abscesses, [14] visceral induration, [15] abdominal swellings, [16] jaundice, [17] cutaneous swellings, [18] erysipelas,

I 1. 43

Sanskrit Text

kuṣṭhaśvitrānilavyādhivātāsreṣu cikitsitam /
dvāviṃśatir ime 'dhyāyāḥ kalpasiddhir ataḥ param //

(and) in [19] black leprosy, [20] white leprosy, [21] wind diseases, and [22] rheumatism: these (make) twenty-two chapters. Thereafter (follows the section on) pharmacy and restoration of health:

Tibetan Version

mdze daṅ śa bkra rluṅ-nad daṅ /
dreg-nad gso-(6)*bai dpyad-rnams-te /*
leu ñi-śu gñis 'di [[6]] *yin /*[1]
[17b1] *de-las gźan-pa cho-ga grub //*

[1] All xylographs have a break here.

[19] black leprosy, [20] white leprosy, [21] wind diseases, and [22] rheumatism: these make twenty-two chapters. Thereafter follows [*yin* 44d] (the section on) pharmacy (and) restoration of health:

I 1. 44

Sanskrit Text

kalpo vamer virekasya tatsiddhir bastikalpanā |
siddhir bastyāpadāṃ ṣaṣṭho dravyakalpo 'ta uttaram ||

[1—2] the preparation of vomitives (and) cathartics, [3] the treatment (of diseases caused) by them, [4] the preparation of enemas, [5] the treatment of diseases (caused) by enemas, (and) sixth the preparation of medicinal substances. Lastly (comes) the final (section):

Tibetan Version

skyug-sman bkru-sman cho-ga daṅ |
de grub mas-btaṅ[1] *cho-ga daṅ |*
mas-btaṅ[1] *ñes grub drug-pa ni |*
((6)) *sman yin de-nas phyi-ma ni ||*

[1] NP; *gtoṅ* CD.

[1—2] the preparation of vomitives (and) cathartics, [3] the treatment (of diseases caused) by them, [4] the preparation of enemas, [5] the treatment of diseases (caused) by enemas, (and) sixth (the preparation of) medicines. Lastly (comes) the final (section):

I 1. 45

Sanskrit Text

bālopacāre tadvyādhau tadgrahe dvau ca bhūtagau |
unmāde 'tha smṛtibhraṃśe dvau dvau vartmasu saṃdhiṣu ||

(one chapter each) on [1] the nursing of children, [2] their diseases, (and) [3] their demons, two relating to [4—5] evil spirits, (one each) on [6] madness and [7] amnesia, two each on [8—9] eyelids (and) [10—11] eye-junctures,

Tibetan Version

byis[1]*-pa ñer*[2] *spyod dei* [[7]] *nad daṅ |*
de gdon 'byuṅ-por (7) *gtogs*[3]*-pa gñis |*
smyo daṅ brjed[2]*-byed sogs*[4] *gñis gñis |*
mig-mchu[5] *rdzi-mai grva mthsams daṅ ||*

[1] CD; *byas* NP. [2] CD; *ñes* NP. [3] CD; *rtogs* NP. [4] NP; *stsogs* CD.
[5] NP; *chu* CD.

(one chapter each on) [1] the nursing of children, [2] their diseases, and [3] their demons, two relating to [4—5] evil spirits, (one each on) [6] madness and [7] amnesia, two each on [8—9] eyelids (and) eyelash edges (as well as) [10—11] eye-junctures,

I 1. 46

Sanskrit Text

dṛktamoliṅganāśeṣu trayo dvau dvau ca[1] *sarvagau* /
karṇanāsāmukhaśirovraṇe bhagne[2] *bhagaṃdare* //

[1] *dvau ca* B; *cāpi* K. [2] B; *bhaṅge* K.

three on [12—14] pupil, dimness (before the eyes), and loss of vision, two each relating to [15—16] all (eye-diseases and) on [17—18] ears, [19—20] nose, [21—22] mouth, [23—24] head, and [25—26] wounds, (one each) on [27] fractures (and) [28] anal fistulae,

Tibetan Version

mig-'bras rab-rib mthoṅ-ñams gsum /
gñis gñis kun[[8]]-*la* ((7)) *'gro-ba yin* /
rna daṅ sna[1] *daṅ kha daṅ*[2] *mgoi* /
rma daṅ chag-grugs[3] *mthsan-par brdol*[4] //

[1] NP; *nad snad* C; *nad sna* D. [2] NP; *nad* CD.
[3] CD; *chag-drugs* N; *cha-drugs* P. [4] NP; *rdol* CD.

three on [12—14] pupil, dimness (before the eyes, and) loss of vision, two each relating to [15—16] all (eye-diseases and) on [17—18] ears, [19—20] nose, [21—22] mouth, and [23—26] head-wounds[1], (one each) on [27] fractures (and) [28] anal fistulae,

[1] *mgoi rma*, mistranslation for *mgo rma*!

I 1. 47

Sanskrit Text

granthyādau kṣudrarogeṣu[1] *guhyaroge pṛthag dvayam* /
viṣe bhujaṃge kīṭeṣu mūṣakeṣu[2] *rasāyane* //

[1] B; °*roge ca* K. [2] B; *kīṭe ca mūṣike ca* K.

two each on [29—30] knots etc., [31—32] minor diseases, (and) [33—34] genital diseases, (and one each) on [35] poisons, [36] snakes, [37] insects, [38] mice, (and) [39] elixirs;

Tibetan Version

'bras (46b1) [3] *sogs*[1] *phra-moi nad-rnams daṅ* /
gsaṅ-bai nad ni tha-dad gñis /
dug daṅ sbrul daṅ srin-bu gdug[2] /
[[17b1]] *byi-ba daṅ ni bcud-kyis len* //

[1] NP; *stsogs* CD. [2] NP; *srin-bui dug* CD.

two each on [29—30] knots etc., [31—32] minor diseases, and [33—34] genital diseases, (and one each) on [35] poisons, [36] snakes, [37] dangerous insects, [38] mice, [39] elixirs,

I 1. 48

Sanskrit Text

catvāriṃśo 'napatyānām adhyāyo bījapoṣaṇaḥ |
ity adhyāyaśataṃ viṃśaṃ ṣaḍbhiḥ sthānair udīritam ||

the fortieth chapter (deals with) strengthening the potency of the childless. Thus (there are) a hundred and twenty chapters put forth in six sections.

Tibetan Version

bu-med sa-bon gso-ba-ste |
((46b1)) *leu bźi-bcu-ñid yin-no |*
de-ltar leu[1] *brgya ñi-śu |*
gnas ni drug-tu [4] *bśad-pa yin ||*

[1] CD add *ni*.

(and) [40] healing the potency of the childless—(these) are forty chapters. Thus a hundred and twenty chapters have been put forth in six sections.

I 1

Closing Line

In Tibetan —

yan-lag-brgyad(2)*-pai sñiṅ-po bsdus-pa-las*[1] [[2]] *mdoi gnas-kyi leu-ste*[2] *daṅ-poo || ||*

[1] CD insert a double śad here. [2] NP; missing in CD.

In English —

From the Aṣṭāṅgahṛdayasaṃhitā, the first chapter of the Sūtrasthāna.

Second Chapter

I 2

Introductory Line

Sanskrit Text

athāto dinacaryādhyāyaṃ[1] *vyākhyāsyāmaḥ* //[2]

[1] B; *dinacaryāṃ nāmādhyāyaṃ* K.
[2] K adds: *iti ha smāhur Ātreyādayo maharṣayaḥ*; cf. I 1 introd.

Now we shall set forth the chapter on the conduct during the day.

Tibetan Version

de-nas ñin re-źiṅ spyad[1]*-pai leu bśad-par byao* //

[1] NP; *dpyad* CD.

Now will be set forth the chapter on the conduct during every day.

Remarks

dina° "during the day" has been paraphrased by *ñin re-źiṅ* "during every day"; cf. 1.35. The same expression recurs in 3.2, where CD read *ñin re bźin*, and in Dzl. p. 82.8, where SCHIEFNER (Ergänzungen p. 21), with reference to p. 82.3, wants to write *ñin re bźin* too; here the Petersburg Kanjur, whose provenance has not yet been established beyond doubt (see CH'EN, HJAS ix p. 57), offers *ñin re-re* instead.

caryā "conduct" corresponds to *spyad-pa* (more commonly spelt *spyod-pa*), which is found only in NP. *dpyad-pa* (or *dpyod-pa*), as given by CD, properly means "examination" (*vicāra*), but here appears to be a secondary spelling of *spyad-pa*. Similar cases could not be traced. The reverse phenomenon, however, that *spyod-pa* occurs instead of *dpyod-pa* seems to be far more frequent; cf. JÄSCHKE, Dict. p. 329, and Suv. p. 42.20 & 25.

I 2. 1

Sanskrit Text

brāhme muhūrta uttiṣṭhet svastho rakṣārtham āyuṣaḥ /
śarīracintāṃ nirvartya kṛtaśaucavidhis tataḥ //

At the brahmanic hour a healthy man shall get up, for the protection of his life. Having completed the care of the body, having then performed the rite of purification,

Tibetan Version

bde-gnas thse ni ((2)) *bsruṅ-bai phyir* /
yud-thsam thsaṅs phyir gnas-te [5] *laṅs* /
lus-kyi [[3]] *bya-ba rdzogs byas-nas* /
de-nas gtsaṅ-sprai cho-ga (3) *bya* //

A healthy man shall get up at the brahmanic hour, for protecting his life. Having risen (and) completed the affairs of the body, he shall then perform the rite of purification.

Remarks

The term *brāhma muhūrta* (∼ *yud-thsam thsaṅs*) "brahmanic hour," usually spelt *brahmamuhūrta*, denotes the fourteenth or second last muhūrta of the night, a full day comprising thirty muhūrtas of forty-eight minutes each. As appears from its post-noun position, *thsaṅs* "Brahman" is used here as an adjective.

The predicate *uttiṣṭhet* "shall get up" has been transferred to the end of the sentence and metaphrased by *phyir gnas-te*, with *te* anticipating the auxiliary *bya* in 3b. It has been resumed in the next sentence by *laṅs* "having risen."

The subject *svastha* "healthy man," which belongs to the following sentence as well, has been shifted to the head of the stanza and rendered by *bde-gnas*, a compound precisely equivalent to *sustha*; this is an oft-recurring variant of *svastha*.

The nominal phrase *rakṣārtham āyuṣaḥ* "for the protection of his life" has been verbalized into *thse ni bsruṅ-bai phyir* "for protecting his life."

Instead of *śarīracintā* "care of the body," the translation has *lus-kyi bya-ba*, which rather corresponds to *śarīrakārya* "affairs of the body." This expression seems more relevant inasmuch as it more clearly implies, besides the idea of making toilet, that of relieving nature, for which activity the rite of purification is meant in the first place.

The possessive compound *kṛtaśaucavidhi* "having performed the rite of purification" has been turned into an independent sentence: *gtsaṅ-sprai cho-ga bya* "he shall perform the rite of purification," *bya* being on a par with *phyir gnas-te* in pāda b. The following *tataḥ* has been inserted between subordinate clause and main sentence.

I 2. 2

Sanskrit Text

arkanyagrodhakhadirakarañjakakubhādikam /
prātar bhuktvā ca mṛdvagraṃ kaṣāyakaṭutiktakam //

and having at dawn taken his meal, he shall eat [*bhakṣayed* 3a] a soft-tipped (and) astringent, pungent, or bitter tooth-cleaner [*dantadhavanaṃ* 3a] of mudar, banyan, catechu, Indian-beech, or arjun (sprigs) etc.

Tibetan Version

arka[1] *nya-gro*[2]*-dha seṅ-ldeṅ* /
ka-rañdza ka-ku-la sogs[3] /
bska daṅ thsa daṅ kha-ba-dag /
rtse 'jam naṅ-par zas spyad-nas //

[1] CD; *arga* NP. [2] DNP; *glo* C. [3] NP; *stsogs* CD.

Having at dawn taken his meal, he shall eat as a tooth-cleaner [*so-yi dag-byed bca-bar bya* 3b] the astringent, pungent, bitter, and soft-tipped (sprigs of) mudar, banyan, catechu, Indian beech, arjun etc.

Remarks

The possessive copulative *arka-nyagrodha-khadira-karañja-kakubhā"dika,* which (like *mṛdvagra* and *kaṣāyakaṭutiktaka*) syntactically belongs to *dantadhavana* in 3a, has been severed from its governing noun and rendered immediately dependent on the principal verb, with the former object turned into a predicate noun.

For *arka* NP write (less correctly) *arga,* the distinction between hard and soft mutes being often neglected in the adoption of Sanskrit words.

For *nya-gro-dha* C has a misspelt *nya-glo-dha*. It may be noted here that the principles employed by the Tibetans in transliterating Sanskrit names are diametrically different from those used in translating them: while it is the etymology that counts in the latter case (even though it may be wrong from the linguistic point of view), it is the ligatures that matter in the former. Thus *nyagrodha* is spelt *nya-gro-dha* and not *nyag-ro-dha,* as would be in keeping with its derivation ("growing downwards").

The participial clause *prātar bhuktvā ca* has been placed after *mṛdvagram* and this again has been interchanged with *kaṣāyakaṭutiktakam.*

The plural suffix *dag* after *kha-ba* is grammatically suspect (if at all, it should stand after *'jam*) and probably corrupt; the original reading seems to have been *daṅ* (cf. 2.39).

On the tooth-cleaning procedure in general, see the exhaustive description given in Suśr. IV 24.4 *sqq*. HILGENBERG & KIRFEL's translation of the present stanza is far wide of the facts.

I 2. 3

Sanskrit Text

bhakṣayed dantadhavanaṃ[1] *dantamāṃsāny abādhayan |*
nādyād ajīrṇavamathuśvāsakāsajvarārditī ||

[1] B; °*pavanaṃ* K.

without injuring the gums. Anyone suffering from indigestion, nausea, dyspnea, cough, fever, and hemiplegia of the face

Tibetan Version

so ((3)) *daṅ rñil-la ma gnod*[[4]]*-par |*
[6] *so-yi dag-byed bca-bar bya |*
ma-źu slon-bro dbugs mi-bde |
lud-pai[1] *lu*[2] *rims kha-yon-can ||*

[1] NP; *pa* CD. [2] DNP; *lud* C.

without injuring teeth and gums. Anyone suffering from indigestion, nausea, dyspnea, mucous cough, fever, (and) hemiplegia of the face

Remarks

The first pāda has been interchanged with the second and the verb transferred to the end of the sentence.

The compound *dantamāṃsa* "tooth-flesh, gums" has been interpreted as copulative rather than determinative and rendered by *so daṅ rñil* "teeth and gums"; see As. I 3.16 (our subsequent numbering), which reads *dantān dantamāṃsāny abādhayan* "without injuring teeth (and) gums."

The predicate *nādyāt* "shall not eat" has been moved to the end of pāda 4b.
kāsa "cough" has been paraphrased by *lud-pa(i) lu* "mucous cough," as against the usual *lud-pa.*—*lud* in C is a miscarving.
arditin means "suffering from hemiplegia of the face" and not just "suffering," as HILGENBERG & KIRFEL understand it (that would rather be *ardita*).

I 2. 4

Sanskrit Text

tṛṣṇāsyapākahṛnnetraśiraḥkarṇāmayī ca tat |
sauvīram añjanaṃ nityaṃ hitam akṣṇos tato bhajet ||

and afflicted with thirst, stomatitis, and diseases of the heart, eye, head, and ear shall not eat [*nādyād* 3c] this. He shall then regularly turn to galena as a collyrium, (which is) good for the eyes.

Tibetan Version

(4) *skom-źiṅ kha bskams*[1] *sñiṅ mig rna |*
mgo-bo na-bas 'di mi bca |
rtag-tu mig[[5]]*-sman skyer-khaṇḍa |*
mig-la phan-pas de phyir ((4)) *bsten ||*

[1] P; *skams* CD; *bskam* N.

(and) afflicted with thirst, xerostomia, (and diseases of the) heart, eye, ear, (and) head shall not eat this. He shall then regularly turn to barberry extract as a collyrium, because it is good for the eyes.

Remarks

āsyapāka "inflammation of the mouth, stomatitis" has been rendered by *kha (b)skams* "dryness of the mouth, xerostomia," this being a major symptom of the complaint; cf. Ah. VI 21.58 *sq.*—*bskam* in N is a haplography.
śiras "head" and *karṇa* "ear" have been transposed on metrical grounds.
sauvīra is generally understood by the dictionary-makers as "antimony"—meaning stibnite or antimony trisulphide [Sb_2S_3], in which form this metal usually occurs native. Writers on Indian pharmacopoeia and chemistry, however, tend to identify *sauvīra* as galena or lead sulphide [PbS]; cf. DUTT, Materia p. 74, and RAY, History p. 175.[1] The Tibetans, on the other hand, who seem to have had no ready access to either mineral, prescribe as a substitute *skyer-khaṇḍa* or "barberry extract" (so DAS, Dict. p. 110; LAUFER, Beiträge p. 62, equates *skyer-pa* with turmeric).
añjana and *akṣan* have been interchanged with *sauvīra* and *hita* respectively, while *nitya* has been placed at the beginning of the sentence.
The participial phrase *hitam akṣṇoḥ* "good for the eyes" has been translated by a gerundial clause: *mig-la phan-pas* "because it is good for the eyes."

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[1] It is interesting to learn in this connection that two samples of stibnite bought in the bazaars of Karachi and Bombay, when analysed in the Historical Pharmaceutical Institute of the Technical University of Brunswick, turned out to be galena. Cf. PATEL, Mineralien p. 25 *sq.*

K adds here a spurious śloka which recurs in As. I 3.24 *sq.* (our subsequent numbering) and runs as follows:

locane tena bhavataḥ susnigdhaghanapakṣmaṇī |
vyaktatrivarṇe vimale manojñe sūkṣmadarśane ||

"Thereby one's eyes become endowed with very smooth and dense eyelashes, bright in that the three colours[1] become distinct, beautiful, (and) sharp-sighted."

[1] Viz. red (capillaries), white (sclerotic), and black (pupil).

I 2. 5

Sanskrit Text

cakṣus tejomayaṃ tasya viśeṣāc chleṣmaṇo[1] *bhayam |*
yojayet saptarātre 'smāt srāvaṇārthe rasāñjanam ||

[1] *viśeṣāt śleṣmaṇo* B; *viśeṣāc śleṣmato* K.

The eye (is) composed of fire, (and) the danger of phlegm (is) particularly (imminent) for it; so one shall apply elixir-salve every seven nights for demucification.

Tibetan Version

[7][1] *de ni me-yi raṅ-bźin-te |*
lhag-par bad-kan-la 'jigs-pas |
mchi-ma 'dzag phyir skyer-khaṇḍa |
źag bdun-źiṅ ni blugs-par bya ||

[1] In N follows a blank of 8 cm., apparently an erasure; the text is complete.

As these are composed of fire and particularly endangered by phlegm, one shall instil barberry-extract every seven days for lachrymation.

Remarks

In Sanskrit, the present stanza consists of three co-ordinate sentences; in Tibetan, these have been linked to form a period, with *cakṣus tejomayaṃ* and *tasya . . . bhayam* subordinated to *yojayet . . . rasāñjanam.*

cakṣus and *tasya* have been dropped and their offices taken by *de ni,* which refers to *mig* in pāda 4d.

tejomaya "composed of fire" has been rendered by *me-yi raṅ-bźin,* which is synonymous with *me-las grub-pa* and *me-las byas-pa* "made out of fire"; see Mvy. 6477 where *ratnamaya* "composed of gems" is turned *gźi rin-po-che-las grub-pa'am rin-po-che-las byas-pa'am rin-po-chei raṅ-bźin.*

bhaya "fear, danger" has been verbalized to *'jigs-pa* "be afraid of, endangered by."

yojayet "shall apply" has been transferred to the end of the sentence and translated more specifically by *blugs-par bya* "shall instil," the idea in Tibetan of this and the preceding stanza being that barberry-extract shall be used cosmetically every morning but medically only once a week.

saptarātre "every seven nights" has been altered to *źag bdun-źiṅ* "every seven days." Though idiomatically correct (cf. Mvy. 8413), this modification is materially incorrect, as appears from Car. I 5.17 *sq.*:

divā tan na prayoktavyaṃ netrayos tīkṣṇam añjanam /
virekadurbalā dṛṣṭir ādityaṃ prāpya sīdati //
tasmāt srāvyaṃ niśāyāṃ tu dhruvam añjanam iṣyate /

"Strong eyesalve, now, (is) not to be applied to the eyes by day. A seeing-organ weakened by drainage gets affected when exposed to sunlight. So eyesalve for drawing (phlegm) is invariably indicated only by night."

asmāt "so" has been rendered superfluous by the above change of construction and hence has been omitted in Tibetan. Also, the pādas c and d have been transposed for syntactical reasons.

srāvaṇārthe "for letting (phlegm) go, demucification" has been paraphrased by *mchi-ma 'dzag phyir* "for the flowing of tears, lachrymation." Both interpretations amount to the same thing inasmuch as from the Indian point of view lachrymation naturally involves demucification.

rasāñjana "elixir-salve" is understood as a rule to denote an extract called *rasaut* in the vernaculars and prepared by boiling together equal parts of a decoction of Indian barberry (Berberis asiatica Roxb. and other species) and milk. Dutt (Materia p. 107) points out that some Bengali physicians, who are evidently not acquainted with this plant, invariably use galena or lead sulphide whenever the term occurs in a prescription. Other substitutes are copper vitriol and brass calx (pw V 174).

I 2. 6

Sanskrit Text

tato nāvanagaṇḍūṣadhūmatāmbūlabhāg bhavet /
tāmbūlaṃ kṣatapittāsra[1]*rūkṣotkupitacakṣuṣām //*

[1] B; *°pittāsṛg°* K.

One shall then turn to a sternutatory, a gargle, an inhalant, and betel; betel (is) unwholesome [*apathyaṃ* 7 b] for those affected with pulmonary rupture, hemorrhage, and eyes irritated by roughness,

Tibetan Version

de-nas [[6]] *sna*(5)*-sman mkhur*[1]*-bkaṅ-dor /*
dud[2]*-pa so-rtsi bsten-par bya /*
so-rtsi glo[3][18 a 1]*-'grams mkhris-pa khrag /*
rtsub((5))*-pas mig ni na-ba daṅ //*

[1] CD; *'khur* NP. [2] CDP; *bdud* N. [3] CD; *blo* NP.

One shall then turn to a sternutatory, a gargle, an inhalant, (and) betel; betel is harmful [*gnod-pa yin* 7 b] for those affected with pulmonary rupture, hemorrhage, (and) roughness at the eyes,

Remarks

gaṇḍūṣa "gargle" has been paraphrased by *mkhur-bkaṅ-dor*, meaning roughly "that which one spits out [*dor*, from *'dor-ba*] after having filled [*bkaṅ*, from *'geṅs-pa*] one's cheeks"; *mkhur(-ba)*, of which *'khur* in NP is a rare alternative spelling (v. Lokesh Chandra, Dict. II p. 305, s. v. *mkhur-thsos*), corresponds to Skr. *gaṇḍa*.

bdud-pa (for *dud-pa*) in N seems to be a mistake.

kṣata denotes a rupture in general as well as a rupture of the lungs; compare the definitions given in Suśr. IV 2.20 *sq.* and VI 41.24. Here it must be understood in the latter sense, as appears from Candranandana's gloss *uraḥkṣata* "pectoral rupture," and consequently has been translated by *glo-'grams* "pulmonary rupture" (in Mvy. 9513 also written *glo-'drams-po*). NP have *blo* instead of *glo*, a scarce secondary form recurring in 5.49 as the reading of N and in 5.67 again as that of NP.

rūkṣotkupitacakṣus may be interpreted, according to Candranandana and Indu, to signify either "affected with eyes irritated by roughness" or else "affected with roughness and irritated eyes." In Tibetan, preference is given to the former possibility: *rtsub-pas mig ni na-ba* "affected with roughness at the eyes." Roughness means deficient lubrication by phlegm, as for example in oligodacryorrhea.—*kupita* "irritated" has been rendered by *na-ba* "affected" and assigned a different role.

I 2. 7

Sanskrit Text

viṣamūrchāmadārtānām apathyaṃ śoṣiṇām api |
abhyaṅgam ācaren nityaṃ sa jarāśramavātahā ||

for those stricken with poison, stupor, and alcoholism, and for those suffering from desiccation. One shall regularly perform an inunction; that (is) dispersive of old age, fatigue, and wind

Tibetan Version

dug-gis brgyal-źiṅ chaṅ-nad gzir |
lus skyem gyur-la gnod-pa [[7]] *yin |*
rtag-tu bsku-byug spyod byed-na |
de ni rgas ṅal rluṅ 'joms yin ||

for those fallen into a toxic stupor, for those stricken with alcoholism, (and) for those suffering from desiccation. If one regularly performs an inunction, that disperses old age, fatigue, (and) wind

Remarks

viṣamūrchāmadārta is regarded by Aruṇadatta and Candranandana as a tatpuruṣa having a tripartite dvandva for its initial component: "stricken with poison, stupor, and alcoholism." The Tibetans hold a different view, taking *viṣamūrchā* also to be a tatpuruṣa and translating as follows: *dug-gis brgyal-źiṅ chaṅ-nad gzir* "fallen into a toxic stupor and stricken with alcoholism"; they may appeal to Suśr. VI 46.7 *sqq.* where a stupor is described as being caused by wind, choler, phlegm, blood, alcohol, or poison.

apathya "unwholesome" has been placed at the end of the sentence and turned *gnod-pa yin* "is harmful."

śoṣin "suffering from desiccation" has been paraphrased by *lus skyem gyur*, lit. "having become thirsty as to the body." *śoṣa* serves as a synonym of *rājayakṣman* "consumption," which is called "desiccation" on the ground that it desiccates the elements (*rasādiśoṣaṇāc choṣaḥ* III 5.3). Hemādri offers *mukhaśoṣa* "xerostomia" as an alternative interpretation, quoting Suśr. IV 24.24:

raktapittakṣatakṣīṇatṛṣṇāmūrchāparītinām |
rūkṣadurbalamattebhyo na hitaṃ mukhaśoṣiṇām ||[1]

[1] The Nirṇaya Sāgara Press edition reads *rūkṣadurbalamartyānāṃ* "for those whose body is rough and weak" as well as *cāsyaśoṣiṇām*.

"(Betel is) not good for those affected with hemorrhage, pulmonary rupture and consumption, thirst, and stupor, for those who are rough, weak, and drunk, (and) for those suffering from xerostomia."

abhyaṅga "inunction" has been rendered by a hendiadys: *bsku-byug*, lit. "besmearing & anointing" (cf. 2.9 & 4.6). Expressing action-nouns this way is a favourite practice in Tibetan.

ācaret "one shall perform" has been changed from a finite verb to a conditional gerund: *spyod byed-na* "if one performs."

nityam "regularly" has been shifted to the head of the sentence.

I 2. 8

Sanskrit Text

dṛṣṭiprasādapuṣṭyāyuḥsvapnasutvaktvadārḍhyakṛt /
śiraḥśravaṇapādeṣu taṃ viśeṣeṇa śīlayet //

(and) productive of brightness of look, plumpness, (long) life, (sound) sleep, beauty of skin, and strength; one shall practise it especially at the head, ears, and feet;

Tibetan Version

mig (6) *gsal lus rgyas* [2] *thse 'phel-źiṅ* /
gñid oṅ pags 'jam rtas byed yin /
((6)) *de*[1] *ni mgo daṅ rna-ba daṅ* /
rkaṅ-pa khyad[[8]]*-par rtag-tu bsten*[2] //

[1] NP; *des* CD. [2] NP; *brtan* CD.

(and) produces bright eyes, plump body, growing life, oncoming sleep, smooth skin, (and) strength; one shall regularly turn to it especially for the head, ears, and feet;

Remarks

The abstract nouns *dṛṣṭiprasāda* "brightness of look," *puṣṭi* "plumpness," and *sutvaktva* "beauty of skin" have been turned into their concrete pendants *mig gsal* "bright eyes," *lus rgyas* "plump body," and *pags 'jam* "smooth skin," whereas the pregnant nouns *āyus* "(long) life" and *svapna* "(sound) sleep" have been paraphrased by *thse 'phel* "growing life" and *gñid oṅ* "oncoming sleep." With regard to *puṣṭi* it may be noted that *embonpoint* is considered a mark of beauty; cf. Car. I 5.89:

susparśopacitāṅgaś ca balavān priyadarśanaḥ /
bhavaty abhyaṅganityatvān naro 'lpajara eva ca //

"By the regular performance of inunction, a person becomes smooth- and plump-limbed, strong, good-looking, and slow-aging."

tam has been interchanged with *śiraḥśravaṇapādeṣu* and translated by *de ni*; CD read *des ni* instead, which refers to the agent: "he," that is, "the healthy man."

śīlayet "one shall practise" has been replaced by *rtag-tu bsten* "one shall regularly turn to," a phrase corresponding in 2.4 to *nityaṃ bhajet*. For *bsten*, the future of *sten-pa*, CD have substituted *brtan*, which seems to be a secondary form of *brten*, the future of *rten-pa*; both verbs are similar in meaning but different in construction: the former taking as a rule the accusative, the latter the dative.

I 2. 9

Sanskrit Text

varjyo 'bhyaṅgaḥ kaphagrastakṛtasaṃśuddhyajīrṇibhiḥ |
lāghavaṃ karmasāmarthyaṃ dīpto 'gnir medasaḥ kṣayaḥ ||

inunction (is) to be avoided by those seized with phlegm, subjected to purgation, and suffering from indigestion. Lightness, power of action, a blazing (stomach) fire, reduction of fat,

Tibetan Version

bad-kan skyes daṅ ma-źu daṅ |
bkru-sman sogs[1] *btaṅ bsku-byug spaṅ |*
yaṅ-źiṅ las ni nus-pa daṅ |
me-yi drod bskyed[2] *thsil*[3] *'bri*[3]*-la ||*

[1] NP; *stsogs* CD. [2] NP; *skyed* CD. [3] NP; *thsul* CD.

inunction shall be avoided when phlegm has arisen, in indigestion, and when a purgative etc. has been administered. Lightness, power of action, increasing heat of the (stomach) fire, reduction of fat,

Remarks

Predicate (*varjya*) and subject (*abhyaṅga*) have, in reverse order, been transferred to the end of the sentence, while the agent (*kaphagrastakṛtasaṃśuddhyajīrṇibhiḥ*) has been deprived of its grammatical function and converted into three modal accusatives agreeing with the original compound in matter but differing from it in arrangement and phrase. Thus *kaphagrasta* "seized with phlegm" appears as *bad-kan skyes* "phlegm having arisen," *kṛtasaṃśuddhi* "with a purgation having been performed" as *bkru-sman sogs btaṅ* "a purgative etc. having been administered," and *ajīrṇin* "suffering from indigestion" simply as *ma-źu* "indigestion."

dīpto 'gniḥ "blazing (stomach) fire" has been represented by *me-yi drod (b)skyed* "increasing heat of the (stomach) fire."

thsul (for *thsil*) seems to be a mistake passed from D into C.

I 2. 10

Sanskrit Text

vibhaktaghanagātratvaṃ vyāyāmād upajāyate |
vātapittāmayī bālo vṛddho 'jīrṇī ca taṃ tyajet ||

(and) a harmonious and solid condition of the body result from gymnastics; someone suffering from wind and choler diseases, a child, an old man, and someone suffering from indigestion shall eschew it;

Tibetan Version

lus(7)*-kyi skabs phyed mkhregs-pa-ñid |*
[[18a1]] *rtsol-ba-las ni* ((7)) *'byuṅ-bar 'gyur |*
rluṅ mkhris[1] *nad-can byis-pa daṅ |*
rgas-śiṅ 'khogs-pas de spaṅ bya ||

[1] CDN; *khris* P.

and harmoniousness (and) solidness of the body result from gymnastics; someone suffering from wind (and) choler diseases, a child, and someone being old and frail shall eschew it;

Remarks

vibhakta has been metaphrased by *phyed(-pa)*; both words literally mean "divided," but may also be used in the sense of "proportioned, harmonious." The affix *tva* has been rendered twice: by *skabs* ("nature") in the case of *vibhakta* and by *ñid* ("self") in the case of *ghana*.

khris (for *mkhris*) in P is a xylographical error.

Instead of *vṛddho 'jīrṇī ca* "an old man and someone suffering from indigestion" the Tibetan has *rgas-śiṅ 'khogs-pa* "someone being old and frail," which precisely corresponds to *vṛddho jīrṇaś ca*. As the difference in writing is only slight, there can be little doubt that this was the reading of the original text, particularly in view of Suśruta's statement (IV 24.44 *sq.*) that—

vyāyāmaṃ kurvato nityaṃ viruddham api bhojanam //
vidagdham avidagdhaṃ vā nirdoṣaṃ paripacyate /

"in a man regularly engaging in gymnastics, even disagreeable, decomposed, or crude food is fully digested without any ill effects."
Sports exercises are in fact a good remedy for sluggishness of the bowels, and it is inconceivable why Vāgbhaṭa should have discouraged them in this case.

I 2. 11

Sanskrit Text

ardhaśaktyā niṣevyas tu balibhiḥ snigdhabhojibhiḥ /
śītakāle vasante ca mandam eva tato 'nyadā //

by those, however, who are robust (but) eat fat (food it is) to be engaged in with half their strength in the cold season and spring (and) only little in any other season.

Tibetan Version

stobs-ldan snum-bag za-ba daṅ /
graṅ-bai dus daṅ dpyid-dus daṅ /
nus[[2]]*-ldan-dag*[4]*-gi*[1] *de bsten bya /*
de-las gźan thse dal-ba ñid //

[1] NP; *gis* CD.

those who are robust (but) eat slightly fat (food) shall engage in it in the cold season and spring as far as they are able (to do so), in any other season only with leisure.

Remarks

Pāda a has been placed after pāda c for syntactical reasons; otherwise, the word-order has been left virtually intact.

ardhaśaktyā "with half their strength" has been paraphrased by *nus-ldan-dag-gi(s)* "as far as they are able (to do so)," a construction usually restricted to verbs (Das, Dict. p. 39) but here extended to a predicate noun. The interpretation

accords with Indu's gloss *yāvac chakyate tato 'rdham iti*. Suśr. IV 24.46 *sq.* is more elaborate on this point:

sarveṣv ṛtuṣv ahar ahaḥ pumbhir ātmahitaiṣibhiḥ //
balasyārdhena kartavyo vyāyāmo hanty ato 'nyathā /

"By people who seek their own good gymnastics (is) to be engaged in in all seasons (and) day for day, (but only) to the half extent of their strength; otherwise it is injurious (to their health)."

The adversative particle *tu* has been omitted.

snigdha "fat" has been translated by *snum-bag* "slightly fat"; cf. 3.26.

The term *śītakāla* (~ *graṅ-bai dus*) "cold season" comprises *hemanta* "winter" (mid-November to mid-January) and *śiśira* "pre-spring" (mid-January to mid-March). Both seasons are often regarded as a unit, especially in the Brāhmaṇas (*hemantaśiśirau* PW VII 1655).

The subsidiary nature of the clause *mandam eva tato 'nyadā* "only little in any other season" is reflected in that its equivalent *de-las gźan thse dal-ba ñid* "in any other season only with leisure" stands after the governing verb and thus has become a new if elliptical sentence.—*tatas* and *de-las* are comparative ablatives dependent on *anyadā* and *gźan thse* respectively.

I 2. 12

Sanskrit Text

taṃ kṛtvānu sukhaṃ dehaṃ mardayec ca samantataḥ /
tṛṣṇā kṣayaḥ pratamako raktapittaṃ śramaḥ klamaḥ //

Having finished it, one shall massage the body on all sides to one's heart's content. Thirst, consumption, syncopic dyspnea, hemorrhage, fatigue, weariness,

Tibetan Version

(47a1) *de byas ci-bder lus-dag ni* /
kun((47a1))*-nas yoṅs-su*[1] *mñe-bar bya* /
rtsol[2]*-ba de byas zin-nas ni* /
bde-bar lus kun gnas-par bya /
śin-tu rtsol[3]*-bas* [[3]] *lud-pa daṅ* /
skom daṅ gcoṅ-can mi-dran[5] *mun* //

[1] CDP; *yoṅsu* N. [2] CDN; *rtso* P. [3] CD; *rtsal* NP.

Having finished it, they shall thoroughly massage their bodies on all sides to their heart's content. [Having completely finished gymnastics, one shall be at ease with one's entire body.] From excessive gymnastics result ['*byuṅ-bar 'gyur* 13b] cough, thirst, consumption, syncopic dyspnea,

Remarks

The words *dehaṃ mardayec ca* "one shall massage the body" have been rendered by *lus-dag ni yoṅs-su mñe-bar bya* "they shall thoroughly massage their bodies," which points to a variant *dehān mardayeyuḥ* in the basic text.

samantatas has been interchanged with *mardayec ca* and translated twice: by *kun-nas* "on all sides" and by *yoṅs-su* "thoroughly" (contracted to *yoṅsu* in N; cf. Introd. p. 23 n. 6).

After pāda b the Tibetan inserts two lines that are not traceable in our editions and that, judging from their contents, are a clumsy interpolation. For *rtsol-ba* P has a miscarved *rtso-ba*.

Pāda 13a has been put before pāda 12c on syntactical grounds; thereby pāda 12d has come to stand at the beginning of the next stanza. Instead of *rtsol-ba* NP read *rtsal-ba*, which is not attested so far as a secondary spelling of *rtsol-ba*.

kṣaya "consumption" has been reproduced by *gcoṅ-can*, lit. "consumptive," which makes no sense in this connection. The suffix *can* is likely to be corrupt for *daṅ*.

pratamaka "syncopic dyspnea" has been represented by *mi-dran mun*, lit. "darkness of unconsciousness." While *mun* is a wrong etymologization of *tamaka* (which is not derived from *tamas* "darkness" but from *tam* "to gasp for breath"; cf. Introd. § 27), *mi-dran* marks the difference between *tamaka* and *pratamaka*, which lies in the supervention of fever and fainting-fits. There are five, six, or seven varieties of dyspnea (*śvāsa*) according to Indian authorities: Ah. III 4.1 *sqq.* names minor (*kṣudraka*), bronchial (*tamaka*), respiratory (*chinna*), major (*mahat*), and expiratory (*ūrdhva*) dyspnea; Suśr. VI 51.1 *sqq.* adds syncopic (*pratamaka*) and Car. VI 17.45 *sqq.*, besides this, cardiac (*saṃtamaka*) dyspnea.

śrama "fatigue" has been paraphrased by *rgyas ṅal* "great fatigue" so as to better contrast it with the following *klama* "weariness," which presupposes no physical exertion (Suśr. III 4.51).

I 2. 13

Sanskrit Text

ativyāyāmataḥ kāso jvaraś chardiś ca jāyate |
vyāyāmajāgarādhvastrīhāsyabhāṣyādisāhasam ||

cough, fever, and nausea result from excessive gymnastics. He who shows [*bhajann* 14b] rashness in (doing) gymnastics, waking, (making) travels, (enjoying) women, laughing, talking etc.,

Tibetan Version

khrag daṅ mkhris rgyas ṅal daṅ dub[1] */*
rims (2) *daṅ slon-pa 'byuṅ-bar 'gyur /*
((2)) *rtsol-ba mi ñal lam bud-med /*
dgod[2] *daṅ smra sogs śugs 'byin daṅ //*

[1] CD; *dug* NP. [2] CD; *rgad* NP.

hemorrhage, great fatigue, weariness, fever, and nausea. When (a man) shows rashness in (doing) gymnastics, not sleeping, (making) travels, (enjoying) women, laughing, talking etc.,

Remarks

For *dub* NP have a suspicious and probably corrupt *dug*; the mistake may have been caused by the following śad.

jāgara "waking" (*jāgarā* according to Pat. on Pāṇ. III 3.101) has been turned into its negative equivalent *mi ñal* "not sleeping."

For *dgod* NP write *rgad*, which seems to be a secondary form of *rgod* but is not otherwise attested.

daṅ after *śugs 'byin* must be understood here as comitative, lit. "with showing rashness."

I 2. 14

Sanskrit Text

gajaṃ siṃha ivākarṣan bhajann ativinaśyati |
udvartanaṃ kaphaharaṃ medasaḥ pravilāpanam[1] ||

[1] B; *pravilāyanam* K.

is most utterly ruined, like a lion who falls in with an elephant. Massage (is) eliminative of phlegm, dissolvent of fat,

Tibetan Version

seṅ-ges glaṅ[[4]]*-po draṅs-pa bźin* |
śin-tu drags[1]*-par*[2] *ma-ruṅs*[3] *'gyur* |
[6] *dril-phyis bad-kan sel-ba daṅ* |
thsil ni rab-tu źu byed-ciṅ ||

[1] CD; *grags* NP. [2] NP; *pas* CD. [3] NP; *ruṅ* CD.

he gets most utterly ruined, like when a lion has fallen in with an elephant. Massage (is) the best (way) [*mchog* 15b] of eliminating phlegm, making fat dissolve,

Remarks

The words *gajaṃ siṃha ivākarṣan* "like a lion who falls in with an elephant" have been turned into a comparative clause: *seṅ-ges glaṅ-po draṅs-pa bźin* "like when a lion has fallen in with an elephant," with *gaja* placed after *siṃha* and the present *ākarṣan* changed into the perfect *draṅs-pa*.

bhajan has been transferred to the end of the preceding stanza.

drags-par, which represents the prefix *vi°* in *vinaśyati*, has been pieced together from the suspicious readings *grags-par* in NP and *drags-pas* in CD.

For *ma-ruṅs* CD give the alternative spelling *ma-ruṅ*.

udvartana "massage" has been rendered by the hendiadys *dril-phyis*, which implies the act of rolling (*'dril-ba*) and wiping (*'phyi-ba*).

The construction of the following sentence has been altered by (1) taking the adverb *param* in 15b for a predicate noun and the predicate nouns *kaphaharam* etc. for attributes of it and (2) turning the dependent compounds *kaphaharam* etc. into participial clauses, thus verbalizing the nominal diction of the original.

I 2. 15

Sanskrit Text

sthirīkaraṇam aṅgānāṃ tvakprasādakaraṃ param |
dīpanaṃ vṛṣyam āyuṣyaṃ snānam ūrjābalapradam ||

productive of firmness of limbs, (and) productive of pureness of skin in the highest degree. Bathing (is) digestive, viriligenic, vitalizing, generative of vigour and strength,

Tibetan Version

yan-lag brtan-par byed(3)*-pa daṅ* /
pags-pa ((3)) *gsal-bar byed-pai mchog* /
khrus ni [[5]] *drod skyed ro-tsa daṅ* /
thse daṅ mdaṅs daṅ stobs rab bskyed[1] //

[1] NP; *skyed* CD.

making the limbs firm, and making the skin pure. Bathing produces (gastric) heat, generates virility, life, vigour, and strength,

Remarks

dīpana "digestive" has been translated by *drod skyed* "produces heat"; what is meant here is the heat of the gastric fire (*me-yi drod* v. 9), which is responsible for digestion.

vṛṣya "viriligenic," *āyuṣya* "vitalizing," and *ūrjābalaprada* "generative of vigour and strength" have been combined to *rotsa daṅ thse daṅ mdaṅs daṅ stobs rab* (*b*)*skyed* "generates virility, life, vigour, and strength."—*ūrjā* (~ *mdaṅs*) denotes the vital essence, usually called *ojas*, that consists of the seven elements, pervades the whole body, and brings about the functioning of the organs. It is described in Suśr. I 15.21 as a soma-like, unctuous, white, cold, solidifying, mobile, distinct, soft, and slimy substance and identified by Bhishagratna (Transl. I p. 130) as albumen.—*rab* is used pleonastically for the prefix *pra*.

snāna has been moved to the head of the sentence.

I 2. 16

Sanskrit Text

kaṇḍūmalaśramasvedatandrātṛḍdāhapāpmajit /
uṣṇāmbunādhaḥkāyasya pariṣeko balāvahaḥ //

(and) destructive of itch, dirt, fatigue, sweat, laziness, thirst, and disease. The douching with warm water of the lower part of the body (is) creative of strength;

Tibetan Version

gya daṅ dri-ma ṅal daṅ[1] [7] *rṅul* /
sñoms[2] *skom lus-thsa mi-śis*[3] *sel* /
chu dron-gyis ni lus-kyi smad /
blugs-śiṅ bkrus-pa stobs bskyed[4] [[6]] *yin* //

[1] CD; *dri mṅal daṅ ldan* NP. [2] N; *sñom* CDP. [3] CD; *śes* NP.
[4] NP; *skyed* CD.

(and) destroys itch, dirt, fatigue, sweat, laziness, thirst, body-heat, (and) disease. The douching with warm water of the lower part of the body creates strength;

Remarks

mala (~ *dri-ma*) must be taken here in its non-medical sense of "dirt"; the meaning "secretion" assumed by Hilgenberg and Kirfel is untenable because of

the following *sveda* "sweat," which is reckoned among the secretions in 1.13.—The reading *dri mñal daṅ ldan* in NP, though being the *lectio difficilior*, has not been adopted on the ground that *mñal* is unattested so far as a variant form of *ṅal*.

sñoms in N and *sñom* in CDP are both of equally frequent occurrence.

dāha "heat" has been specified by *lus-thsa* "body-heat."

pāpman, lit. "evil," has been rendered by *mi-śis*, prop. "misfortune." According to III 1.1, *pāpman* is a synonym of *roga* and other such words as signify disease; its Tibetan equivalent is given there as *sdig-pa*.—*mi-śes* in NP appears to be a misspelling.

pariṣeka "douching" has been translated twice, each time by a hendiadys: in pāda 16d by *blugs-śiṅ bkrus-pa*, lit. "the besprinkling and bathing," and in pāda 17a by *blugs-khrus byas-na*, lit. "having made a besprinkling and bathing."

I 2. 17

Sanskrit Text

tenaiva cottamāṅgasya[1] *balahṛt keśacakṣuṣām /*
snānam arditanetrāsyakarṇarogātisāriṣu //

[1] B; *tūttamāṅgasya* K.

(the douching) with it of the head (is) detractive from the strength of hair and eyes. Bathing (is) prohibited [*garhitam* 18b] for those suffering from hemiplegia of the face, diseases of the eye, mouth, and ear, and diarrhea,

Tibetan Version

de ñid (4) *mgor blugs*((4))-*khrus byas-na /*
skra daṅ mig-gi stobs 'phrog yin /
khrus ni 'gram chags[1] *mig-nad* [18b1] *daṅ /*
rna-bai nad daṅ thsad-pas 'khru //

[1] CD; *'chags* NP.

having made a douching with it at the head, (that) detracts from the strength of hair and eyes. Bathing is prohibited [*smad* 18b] in hemiplegia of the face, diseases of the eye, diseases of the ear, diarrhea,

Remarks

The objective genitive *uttamāṅgasya* "of the head" has been replaced by the terminative *mgor* "at the head." The following *balahṛt* has been interchanged with *keśacakṣuṣām*.

ardita "hemiplegia of the face" has been translated by *'gram chags*, which literally means "broken cheek"; in v. 3 the same term had been rendered by *kha yon*, prop. "wry mouth."—For *chags* NP read *'chags*, which looks suspicious because of the preceding *'gram*.

netrāsyakarṇaroga "diseases of the eye, mouth, and ear" has been decomposed into *mig-nad* "diseases of the eye" and *rna-bai nad* "diseases of the ear," with *āsya* "mouth" left aside.

The possessive affix °*in* "having, suffering from" has been disregarded.

I 2. 18

Sanskrit Text

ādhmānapīnasājīrṇa[1]*bhuktavatsu ca garhitam* /
jīrṇe hitaṃ mitaṃ cādyān na vegān īrayed balāt //

[1] B; °*jīrṇi*° K.

for those affected with inflation, catarrh, and indigestion, and for those who have (just) eaten. After (the food of the day before has been properly) digested, one shall take (a) wholesome and frugal (meal). One shall not stimulate the natural urges by force;

Tibetan Version

lto sbos cham-pa ma-źu daṅ /
zos ma[[7]]*-thag-tu*[1] *rnams-la smad* /
źu-nas phan-źiṅ ran-par za /
gśaṅ sogs[2] *naṅ-gyis* (5) *brnag*[3] *mi bya* //

[1] NP; *pa* CD. [2] NP; *bśaṅ stsogs* CD. [3] CD; *brnags* NP.

inflation, catarrh, (and) indigestion and for those who have just eaten. After having digested (the food of the day before), one shall eat in a wholesome and frugal way. One shall not attempt evacuation etc. by force;

Remarks

ādhmāna "inflation" has been paraphrased by *lto sbos*, lit. "inflated belly."

bhuktavatsu "for those who have eaten" has been turned *zos ma-thag-tu rnams-la* "for those who have just eaten." The insertion of the adverb *ma-thag-tu* between stem and ending is noteworthy here inasmuch as it leads to the concurrence of two disparate suffixes; CD have avoided this concurrence by replacing *tu* with *pa*.— The possessive affix °*vat*, which properly belongs to the entire compound, has been referred only to the final member.

jīrṇe is taken by the commentators for an elliptical locative absolute to be completed, say, like this: *pūrva āhāre* (Aruṇadatta)[1], *hyastane 'nne* (Candranandana), *hyastane 'nne sati* (Hemādri) "after the food of the day before has been digested." Only Indu holds a different view, as appears from his remark: *jīrṇa eva bhoktavyam ajīrṇe na bhoktavyam evety ubhayaniyamam* "in the case of digestion (one is given) permission to eat; in the case of indigestion (one is) not (given) permission to eat: thus (the permission to eat is) of a two-way description." The Tibetans follow the majority interpretation.

hitaṃ mitaṃ cādyāt "one shall take (a) wholesome and frugal (meal)" has been translated *phan-źiṅ ran-par za* "one shall eat in a wholesome and frugal way," with *hitaṃ* and *mitaṃ* understood as adverbs rather than accusative objects.

vega "natural urge" has been rendered more specifically by *gśaṅ sogs* "evacuation etc." The spellings *gśaṅ* and *bśaṅ* are more or less interchangeable.

īrayet "one shall stimulate" has been put at the end and reproduced by *brnag bya* "one shall attempt"; the perfect stem *brnags* is untenable in this context.

[1] So Rajvaidya's edition; Kunte prints *pūrvaka āhāram* (sc. *adyāt*).

I 2. 19

Sanskrit Text

na vegito 'nyakāryaḥ[1] *syān nājitvā sādhyam āmayam /*
sukhārthāḥ sarvabhūtānāṃ matāḥ sarvāḥ pravṛttayaḥ //

[1] B; °*kāryī* K.

nor shall one engage in (any) other (business without) having responded to the natural urges, nor without having got over a curable disease.— All activities of all beings (are) supposed (to be) aimed at bliss,

Tibetan Version

śugs ma ((5)) *phyuṅ-bar gźan mi bya /*
gnod-las mi bde-bar ma yin /
sems[2]*-can thams-cad* [[8]] *bde 'dod phyir /*
rtsom[1]*-pa kun-la 'jug-par 'dod //*

[1] CD; *rtson* NP.

nor shall one engage in (any) other (business) without having given vent to the natural urges, nor without having recovered from a disease.— All beings are supposed to enter on all activities because they long for bliss,

Remarks

The negative particle *na* must be connected, as appears from the Tibetan, both with *vegitaḥ* and with *anyakāryaḥ syāt*. As such double relations are somewhat unusual in Sanskrit, the suspicion suggests itself that *na vegito* is corrupt for *nāvegito*, which would perfectly harmonize with the analogous *nājitvā*.

The participial phrase *na vegitaḥ* (or, if our conjecture is accepted, *avegitaḥ*) is interpreted by Aruṇadatta to signify *saṃjātavātaviṇmūtravegas tam akṛtvā* "not having responded to the natural urge of wind, feces, and urine (already) aroused." In Tibetan, it has been represented by a supine: *śugs ma phyuṅ-bar* "without having given vent to the natural urges."—For a specification of the natural urges and the diseases caused by their suppression see I 4.1 *sqq.*

The participial clause *ajitvā sādhyam āmayam* "not having got over a curable disease" has been rendered *gnod-las mi bde-bar* "without having recovered from a disease." The attribute *sādhya* "curable" is wanting.

The auxiliary *ma yin*, which corresponds to the second *na*, is meant to resume the proleptically used *gźan mi bya*. On this construction see Introd. § 27.

The last half of the stanza has been translated rather freely if not distortedly. The reading *rtson-pa* (for *rtsom-pa*) in NP is suspect.

I 2. 20

Sanskrit Text

sukhaṃ ca na vinā dharmāt tasmād dharmaparo bhavet /
bhaktyā kalyāṇamitrāṇi sevetetaradūragaḥ //

and (there is) no bliss without virtue; so one shall be excellent in virtue. One shall wait on good friends with devotion, going far away from others.

Tibetan Version

bde-ba[1] *chos med-par ma yin* /
de-bas chos-la brtson-par byao[2] /
mos-pas dge-bai bśes-gñen bsten /
(6) *cig-śos* ((6)) *riṅ-du spaṅ-bar bya* //

[1] NP; *bar* CD. [2] NP; *bya* CD.

(and) there is no bliss without virtue; so one shall aspire to virtue. One shall wait on good friends with devotion (and) shun others from far away.

Remarks

Instead of *bde-ba chos med-par ma yin* "there is no bliss without virtue," which corresponds precisely to *sukhaṃ . . . na vinā dharmāt*, CD read *bde-bar chos med-par ma yin* "one is not in bliss without virtue."—*dharma* (Tib. *chos*) "virtue" is decorum towards fellow-men, animals, and gods, i.e. legal, moral, and religious discipline; a one-word rendering of this universal term can only be approximate.

The nominal expression *dharmaparo bhavet* "one shall be excellent in virtue" has been verbalized and modified to *chos-la brtson-par bya*(*o*) "one shall aspire to virtue." While the commentators take *para* to mean "excellent" (*pradhāna*), the translators understand it in the sense of "intent".

bhakti (Tib. *mos-pa*) "devotion" is a specifically Hinduistic term denoting, like *karman* "works" and *jñāna* "spiritual knowledge," a means of salvation, whereas *kalyāṇamitra* (Tib. *dge-bai bśes-gñen*) "good friend" is a specifically Buddhistic term signifying one (not as a rule a Buddha) who helps in conversion and religious progress. The juxtaposition of both these terms is noteworthy.

The predicate noun *itaradūraga* "going far away from others" has been turned into an independent clause of a somewhat different wording: *cig-śos riṅ-du spaṅ-bar bya* "one shall shun others from far away."

I 2. 21

Sanskrit Text

hiṃsāsteyānyathākāmaṃ[1] *paiśūnyaṃ*[2] *paruṣānṛte*[3] /
saṃbhinnālāpa[4]*vyāpādam abhidhyā*[5]*dṛgviparyayam* //

[1] B; °*kāma*° K. [2] B; °*paiśūnya*° K. [3] B; °*ṛtam* K.
[4] B; *saṃbhinnalāpaṃ* K. [5] B; *abhidhyāṃ* K.

Violence, theft, adulterous love, slander, abuse, untruth, incoherent talk, malevolence, covetousness, and misapprehension of the doctrine:

Tibetan Version

[[18b1]] *'thse daṅ brku daṅ 'dod log-spyod* /
phra[3]*-ma ṅag rtsub brdzun thsig daṅ* /
mi-'brel smra daṅ gnod-sems daṅ /
brnab-sems lta-ba phyin-ci-log //

Violence, theft, misconduct in love, slanderous talk, abusive (and) deceitful speech, incoherent talk, malevolence, covetousness, (and) misapprehension of the doctrine:

Remarks

anyathākāma "adulterous love" (lit. "otherwise-love") has been paraphrased by *'dod log-spyod* "misconduct in love."

paiśūnya "slander" has been translated by *phra-ma ṅag* "slanderous talk" (lit. "slander-talk"), whereas *paruṣānṛta* "abuse and untruth" has been rendered by *rtsub brdzun thsig* "abusive (and) deceitful speech" (lit. ". . . deceit-speech"). Both *phra-ma* and *brdzun* are nouns used here as adjectives.

I 2. 22

Sanskrit Text

pāpaṃ karmeti daśadhā kāyavāṅmānasais tyajet |
avṛttivyādhiśokārtān anuvarteta śaktitaḥ ||

such (is the) tenfold sinful act (that) one shall eschew with body, speech, and mind. Those stricken with want of livelihood, disease, and grief one shall support to the best of one's ability;

Tibetan Version

de-ltar sdig-pai las-rnams bcu |
lus ṅag yid[[2]]*-kyis spaṅ-bar bya |*
phoṅs-pa (7) *nad-pa* ((7)) *mya-ṅan gzir |*
ci nus-par ni phan-gdags [4] *bya ||*

such (are the) ten acts of sin (that) one shall eschew with body, speech, (and) mind. The poor, sick, (and) grief-stricken one shall support to the best of one's ability;

Remarks

pāpaṃ karma "sinful act" has been turned *sdig-pai las* "act of sin." The plural suffix *rnams* is striking because of the numeral *bcu* that follows; it is no doubt corrupt for *rnam(-par)*, the phrase *rnam-bcu* corresponding exactly to the original *daśadhā*.

The ten sinful acts recorded above agree in substance with the ten Buddhist commandments (three for the body, four for the speech, and three for the mind) defined in Mvy. 1685 *sqq.* as abstention from—

(1) destruction of life (*prāṇātighāta, srog gcod-pa*);
(2) taking of what has not been given (*adattādāna, ma sbyin-par len-pa*);
(3) misconduct in love (*kāmamithyācāra, 'dod-pas log-par gyem-pa*);
(4) deceitful speech (*mṛṣāvāda, rdzun-du smra-ba*);
(5) abuse (*pāruṣya, thsig rtsub-mo* [v.l. *-po*] *smra-ba*);
(6) slander (*paiśunya, phra-mar smra-ba*);
(7) incoherent talk (*saṃbhinnapralāpa, thsig* [v.l. *ṅag*] *bkyal-* [v.l. *'khyal-*] *ba*);
(8) covetousness (*abhidhyā, brnab-sems*);
(9) malevolence (*vyāpāda, gnod-sems*);
(10) heretic doctrine (*mithyādṛṣṭi, log-par lta-ba*).

avṛttivyādhiśokārta "stricken with want of livelihood, disease, and grief" has been translated by *phoṅs-pa nad-pa mya-ṅan gzir* "poor, sick, (and) grief-stricken."

anuvarteta has been interchanged with *śaktitaḥ* and rendered by *phan-gdags bya.* The verb *phan-'dogs-pa* is a hendiadys literally meaning "to be useful to and take care of." In Mvy. 2870 & 2874 it is equated to *upakāra* "help" and in Mvy. 2875 to *upayuj* "to attach oneself to."

śaktitas, prop. "according to one's ability," has been reproduced by *ci nus-par,* prop. "however one is able to."

I 2. 23

Sanskrit Text

ātmavat satataṃ paśyed api kīṭapipīlikam |
arcayed devagovipravṛddhavaidya[1]*nṛpātithīn* ||

[1] B; *°vaidyavṛddha°* K.

even worms and ants one shall always regard as equal to one's self. Gods, cows, brahmins, seniors, physicians, kings, and guests one shall treat with deference;

Tibetan Version

'bu-srin grog-sbur[2]*-dag-la yaṅ* |
raṅ daṅ 'dra-bar rtag-tu blta |
lha daṅ dge-sloṅ bram-ze daṅ |
sman[[3]]*-pa rgan rgyal mgron-pos mchod* ||

[1] NP; *spur* CD.

even worms (and) ants one shall always regard as equal to one's self. As they are treated with deference by gods, monks, brahmins, physicians, seniors, kings, (and) guests,

Remarks

The pādas a and b have been transposed for syntactical reasons, the former containing the predicate.

kīṭa (Tib. *'bu-srin*) signifies "worm" as well as "insect." In view of the following *pipīlikā* (Tib. *grog-sbur*) "ant," which, strictly speaking, denotes an insect itself, the first meaning is preferable here (Hilgenberg & Kirfel seem to disagree). No undue emphasis should, however, be placed on the zoological aspect of these terms, worms and ants being only representative of all small and helpless creatures.—For *grog-sbur* CD clearly print *grog-spur.* There appears to be some uncertainty as to the correct spelling of the word; the dictionaries usually have *grog-sbur,* but Jäschke (Dict. p. 78) writes *grog-spur.*

arcayet "one shall treat with deference" has been transferred to the end of the stanza and rendered by *mchod,* which takes as a rule the accusative (or, rarely, the dative) of the person. The instrumental *mgron-pos* is very strange in this connection and can only be interpreted to denote the agent: "treated with deference by ..." There is obviously something wrong about the reading.

go "cow" has been replaced by *dge-sloṅ* (Skr. *bhikṣu*) "monk," because cow worship is not practised in Tibet. For material changes like this see Introd. § 27.

vṛddha "senior" and *vaidya* "physician" are given in reverse order, which confirms the text of K.—*vṛddha* (Tib. *rgan*), prop. "old," is understood by the commentators to relate to religious standing rather than age: *jñānaśīlatapobrahmacaryavratādiṣu saktāḥ* "committed to spiritual knowledge, moral conduct, religious austerity, chastity vow, etc." (Candranandana's paraphrase).

I 2. 24

Sanskrit Text

vimukhān nārthinaḥ kuryān nāvamanyeta nākṣipet |
upakārapradhānaḥ syād apakārapare 'py arau ||

beggars one shall not occasion to turn away, nor shall one despise or insult (them). One shall be excellent in beneficence even towards an enemy intent on maleficence.

Tibetan Version

sloṅ-la rgyab-kyis phyogs mi bya |
brñas-par mi bya thsar mi gcad[1] |
(47b1) ((47b1)) *gnod-par byed brtson dgra*[5]*-gźan-la'aṅ* |
phan[2]*-gdags-pa ni gtso-cher bya* ||

[1] CD; *bcad* NP. [2] DNP; C adds *da*.

one shall not turn one's back upon beggars, nor shall one despise or insult (them). One shall excel in beneficence even towards an enemy intending to do harm.

Remarks

The clause *vimukhān nārthinaḥ kuryāt* "one shall not occasion beggars to turn away" has been rendered more freely by *sloṅ-la rgyab-kyis phyogs mi bya* "one shall not turn [with] one's back upon beggars," the image being different in Sanskrit and Tibetan.

The verb *thsar-gcod-pa* (usu. "to annihilate") in the rare sense of "to insult" also occurs Mvy. 7183, where it stands for hybrid *nirbhāts* "to revile"; cf. EDGERTON, Dict. p. 302. Going by the reading *bcad* in NP, the perfect stem of *gcod-pa* seems here and there to assume the office of the future.

The pādas c and d have been interchanged on grounds of syntax, the former making up the predicate. Moreover, the nominal diction has been converted into a verbal one and the word-play *upakāra*: *apakāra* abandoned as apparently impracticable. After *phan* C has a miscarved *da*.

ari "enemy" has been translated by *dgra-gźan*, which is best interpreted as a hendiadys meaning "enemy & stranger." It may be remembered in this connection that THIEME (Fremdling p. 1 *sqq.*) has established "stranger" to be the original meaning of Skr. *ari*.

Aruṇadatta, elaborating on the latter part of this stanza, adduces Śiś. II 37 by way of comparison:

upakartrāriṇā saṃdhir na mitreṇāpakāriṇā |
upakārāpakārau hi lakṣyaṃ lakṣaṇam etayoḥ ||

"With a beneficent enemy (may be made) a compact, not with a maleficent friend; for beneficence and maleficence (are) to be considered the (main) characteristics of these two."

I 2. 25

Sanskrit Text

sampadvipatsv ekamanā hetāv īrṣyet phale na tu[1] |
kāle hitaṃ mitaṃ brūyād avisaṃvādi peśalam ||

[1] B; *tu na* K.

In fortune and misfortune (one shall be) even-minded. Of the cause (of success) one shall be jealous, but not of success (itself). One shall talk at the right time in a proper, concise, uncontradictory, agreeable manner.

Tibetan Version

'byor daṅ [[4]] *rgud*[1]*-la'aṅ yid gcig bya* /
rgyu-la phrag-dog 'bras-bu min /
dus-su phan daṅ ran-par smra /
slu-ba med-ciṅ[2] *ṅes-par bya* //

[1] DNP; *rgyud* C. [2] CDP; *ci* N.

In good luck and even in misfortune one shall be even-minded. Towards the cause (of success one shall feel) jealousy, not towards success (itself). One shall talk at the right time in a proper, concise, undeceitful, definite manner.

Remarks

The antithetical pun *sampad*: *vipad* has again been held unfit for imitation. To *rgud-la* has been added an emphatic *'aṅ*. The reading *rgyud* in C is suspect here, though it is tenable as such (cf. Mvy. 7389).

The copula after *ekamanāḥ*, which is altogether missing in Sanskrit, has not been fully given in Tibetan either; *yin-par* is to be supplied.

īrṣyet "one shall be jealous" has been replaced by *phrag-dog* "jealousy." This is noteworthy inasmuch as the Tibetans usually follow the opposite policy of verbalizing nominal phrases.

brūyāt "one shall talk" has been retained in its mid-sentence position (*smra*) and resumed at the end of the stanza by an auxiliary (*bya*).

avisaṃvādin "uncontradictory" has been reproduced by *slu-ba med-ciṅ* "being without deceit, undeceitful."—*ci* (for *ciṅ*) in N is a haplography.

For *peśala* "agreeable" has been substituted *ṅes-pa* "definite." Perhaps the translators had a different reading before them.

I 2. 26

Sanskrit Text

pūrvābhibhāṣī sumukhaḥ suśīlaḥ karuṇāmṛduḥ /
naikaḥ sukhī na sarvatra viśrabdho[1] *na ca śaṅkitaḥ* //

[1] B; *visrabdho* K.

(One shall be) greeting first, bright-faced, well-conducted, (and) soft with pity; (one shall) not (be) happy alone, nor (shall one be) trustful and afraid of everybody.

Tibetan Version

bźin 'dzum gsoṅ-por smra-ba daṅ /
spyod-pa ((2)) [6] *bzaṅ*(2)*-źiṅ sñiṅ-rje 'jam*[1] /
gcig-pu [[5]] *bde*[2] *min thams-cad-la* /
yid[3] *mi brtan-źiṅ*[4] *dogs mi bya* //

[1] CDP; *rjes jam* N. [2] CDN; *bden* P. [3] CDP; *yin* N. [4] CD; *ciṅ* NP.

(One shall be) smiling (all) over the face, greeting first, amiable in conduct, and soft with pity; one shall not be happy alone, nor (shall one be) trustful and afraid of everybody.

Remarks

pūrvābhibhāṣin "greeting first" (prop. "speaking first") has been interchanged with *sumukha* "bright-faced" and translated by *gsoṅ-por smra-ba*, a phrase literally meaning "speaking straightforward." The adverb *gsoṅ-por* is, however, also used as a substitute for *sṅar* "beforehand" (DAS, Dict. p. 1313), at least in the present combination; see Mvy. 848 and 1787, where *gsoṅ-por smra-ba* is equivalent to the synonymous *pūrvābhilāpin*.

sumukha "bright-faced" has been rendered by *bźin 'dzum* "smiling (all) over the face" and *suśīla* "well-conducted" by *spyod-pa bzaṅ* "amiable in conduct."

For *sñiṅ-rje 'jam* N has an apparently corrupt *sñiṅ-rjes jam*.

bden (instead of *bde*) as given by P is a xylographical error.

viśrabdha "trustful" has been reproduced by *yid brtan*, which properly signifies "firm as to one's mind." The corresponding noun is, however, frequently employed in the sense of "confidence" or "reliance" (DAS, Dict. p. 1135).—For *yid* N has a miscarved *yin*; for *źiṅ* NP write, less correctly, *ciṅ*.

I 2. 27

Sanskrit Text

na kaṃcid ātmanaḥ śatruṃ nātmānaṃ kasyacid ripum |
prakāśayen nāpamānaṃ[1] *na ca niḥsnehatāṃ*[2] *prabhoḥ ||*

[1] B; *nāvamānaṃ* K. [2] B; *nisnehatāṃ* K.

One shall not proclaim somebody (to be) one's enemy nor oneself (to be) somebody's foe nor contempt nor (one's) master's ungraciousness.

Tibetan Version

su yaṅ bdag-gi dgra yin daṅ |
bdag ni su-yi dgrar gyur daṅ |
brñas daṅ bdag-la gtso-bo ni |
mi byams źes ni smra mi bya ||

One shall not proclaim that somebody is one's enemy, that one has become somebody's enemy, that one contemns (somebody), and that (one's) master is ungracious towards oneself.

Remarks

The predicate has been transferred to the end of the sentence, while the accusative objects and their adjuncts have been converted into subordinate clauses, so to speak, wound up by the particle *źes* (usually spelt *śes* after a final *s*).

śatru "enemy" and *ripu* "foe" have both been rendered by *dgra* "enemy," without regard to the stylistic variation in the original Sanskrit.

niḥsnehatāṃ prabhoḥ may be interpreted to mean "ungraciousness of the master" as well as "unkindness towards the master." The Tibetans have decided in favour of the first possibility: *bdag-la gtso-bo ni mi byams źes* "that (one's) master is

ungracious towards oneself." The term *byams-pa* "kind, gracious" is used only of the relation of parents to their children, of benefactors to the indigent, or (as in the present case) of superiors to their subordinates, but not conversely. Cf. JÄSCHKE, Dict. p. 375.

I 2. 28

Sanskrit Text

janasyāśayam ālakṣya yo yathā parituṣyati |
taṃ tathaivānuvarteta parārādhanapaṇḍitaḥ ||

Having descried a man's character, one shall adapt oneself to him in such a way that he is content, expert (as one shall be) in the pleasing of others.

Tibetan Version

'gro[7]*-bai bsam*[[6]]*-pa* ((3)) *śes-nas ni |*
gaṅ(3)*-źig ji-ltar yoṅs*[1] *mgu-ba |*
de-la de-bźin rjes 'jug-ciṅ |
gźan-dag dga byed mdzaṅs-pa yin ||

[1] DNP; C adds *su.*

Knowing a man's character, one shall adapt oneself to him in such a way that he is content, and shall be expert in pleasing others.

Remarks

ālakṣya "having descried" has been rendered loosely by *śes-nas* "knowing."

pari° (in *parituṣyati*) and *anu°* (in *anuvarteta*) have been represented separately by *yoṅs* and *rjes*. After *yoṅs* C inserts a redundant *su.*

parārādhanapaṇḍita "expert in the pleasing of others," which figures as a predicate noun in Sanskrit, has been formally superordinated to *anuvarteta*: *gźan-dag dga byed mdzaṅs-pa yin* "and shall be expert in pleasing others."

I 2. 29

Sanskrit Text

na pīḍayed indriyāṇi na caitāny atilālayet |
trivargaśūnyaṃ nārambhaṃ bhajet taṃ cāvirodhayan ||

One shall not strain one's senses, nor shall one pamper them too much. One shall not turn to an undertaking devoid of the three aims of life, not setting them at variance either;

Tibetan Version

dbaṅ-po gzir-bar mi bya-źiṅ |
'di rab ñams bder bya-ba'aṅ min |
thsoms [[7]] *gsum med-pai* [19a1] *brtsom*[1]*-pa-la |*
mi bsten de daṅ ((4)) *'gal mi bya ||*

[1] N; *rtsom* CDP.

The senses shall not be strained, nor shall they be too much at ease. One shall not turn to an undertaking devoid of the three aims of life, nor shall one act in discord with them;

Remarks

pīḍayet "one shall strain" has been interchanged with *indriyāṇi* "senses" and, like the following *atilālayet* "one shall pamper too much," rendered intransitive: *gzir-bar bya* "shall be strained" and *rab ñams bder bya-ba* "shall be too much at ease" (lit. "shall be too happy in their condition").—*ñams* is often pleonastically added to words expressive of some state of affairs.

trivarga (Tib. *tshoms gsum*), prop. "the three sets," refers to the three objectives of existence described in Hindu philosophy as virtue (*dharma*), profit (*artha*), and love (*kāma*).

brtsom-pa (for the ordinary *rtsom-pa*) as found in N is, according to LOKESH CHANDRA (Dict. ix p. 1922), attested three times: Abhis. I 2 (~ *ārambha*), NyāyabṬ. p. 4,20 (~ *prārambha*), and NyāyabṬ. p. 27,7 (~ *ārambha*).

ca and *dań* (in pāda d), though equivalent in their current sphere of meaning, are poles asunder in the present context: *ca*, on the one hand, is used as a disjunctive particle contrasting the negative *na bhajet* to an affirmative *bhajet* that must be supplied (say like this: "one shall not busy oneself with an undertaking devoid of the three aims of life; rather, ⟨one shall busy oneself⟩ without setting them at variance"); *dań*, on the other hand, serves to connect the object *de* with its governing verb *'gal-ba*, which is construed as a rule either this way or with an ablative ending in *las*. The instance is characteristic of the translating-technique adopted by the Tibetans; while meticulously retaining the words of the original as such, they freely assign them different functions whenever they deem it necessary to do so.

avirodhayan, which has been treated as a finite verb in Tibetan, may be understood to mean either "not setting at variance" or "not acting in discord." While the commentators follow the first interpretation (Aruṇadatta adds *parasparam* "with one another"), the translators decide for the second: *'gal mi bya* "nor shall one act in discord." Objectively speaking, however, the scholiasts' point of view deserves preference inasmuch as the devout Hindu is in fact bound to keep the aims of life in strict mutual harmony.

I 2. 30

Sanskrit Text

anuyāyāt pratipadaṃ sarvadharmeṣu madhyamām |
nīcaromanakhaśmaśrur nirmalāṅghrimalāyanaḥ ||

one shall follow a middle course in all (religious and profane) matters.—One's hair, nails, and beard (shall be) short, one's feet and secretory paths not dirty.

Tibetan Version

chos(4)*-rnams kun-gyi lam-la ni |*
dbu-mai[1] *lam-gyi*[2] *rjes 'jug bya |*
skra sen kha-spu riń mi gźag[3] *|*
sgo dgu rkań-pa dri med bya ||

[1] DNP; *mii* C. [2] CD; *gyis* NP. [3] CD; *bźag* NP.

one shall follow a middle course in religious matters (and) in every (other) way.—One's hair, nails, (and) beard shall not be left (to grow) long, nor shall one's nine apertures (and) one's feet be dirty.

Remarks

anuyāyāt "one shall follow" has been transferred to the end of the sentence and metaphrased by *rjes 'jug bya*, the adverb *rjes(-su)* corresponding to *anu°*. The genitive *lam-gyi*, for which NP have the instrumental *lam-gyis*[1], is explained by the fact that *rjes* has preserved to some extent its original substantive character, so that *rjes-su 'jug-pa* means quite literally "to enter into the track of."

sarvadharmeṣu "in all matters" has been placed at the beginning of the sentence and rendered by *chos-rnams kun-gyi lam-la* "in religious matters (and) in every (other) way." This agrees in substance with Indu's paraphrase *sakalavyāpāreṣu sarveṣv ācāreṣu ca* "in all activities and in all religious practices."

dbu-mii (for *dbu-mai*) in C is a miscarving.

The predicate nouns *nīcaromanakhaśmaśruḥ*, lit. "one whose hair, nails, and beard are short," and *nirmalāghrimalāyanaḥ*, lit. "one whose feet and secretory paths are not dirty," to which the copula *syāt* or *bhavet* must be added, have been converted into a full sentence, with some minor changes made in expression and word-order: *skra sen kha-spu riṅ mi gźag sgo dgu rkaṅ-pa dri med bya* "one's hair, nails, (and) beard shall not be left (to grow) long, nor shall one's nine apertures (and) one's feet be dirty." NP have substituted the perfect *bźag* for the future *gźag*, thus introducing a relative time element unsuitable in the present context.

roman, strictly speaking, denotes the short hair on the body (Tib. *spu*; a fine example is the following *kha-spu*, lit. "face-hair," which stands for *śmaśru* "beard"), whereas *keśa* signifies the long hair of the head (Tib. *skra*). This differentiation, though neglected in the original, has been re-established by the Tibetans.

malāyana "secretory path" has been translated by *sgo* "aperture," of which *dgu* "nine" are distinguished. These fall into two groups, seven of the head and two of the abdomen (I 11.36), and comprise the two nostrils, the two ears, the two eyes, the anus, the mouth, and the urethra (II 3.40); women have got three more, the two breasts and the vagina (II 3.41). A slightly different classification and specification is given in connection with hemorrhages (III 3.7 *sq.*).

[1] Both cases are often confused with each other in spoken as well as written language. Cf. FRANCKE, Addenda p. 114.

I 2. 31

Sanskrit Text

snānaśīlaḥ susurabhiḥ suveṣo 'nulbaṇojjvalaḥ |
dhārayet satataṃ ratnasiddhamantramahauṣadhīḥ ||

Fond of bathing, well-perfumed, well-clad, (and) not extravagant (but) brilliant (in trinkets): one shall always wear jewels, effective charms, and sovereign remedies.

Tibetan Version

khrus[1]*-la dga-źiṅ* [[8]] *dri-źim bsgos*[2] /
cha[2]*-lugs bzaṅ-źiṅ mi 'phyar spa*[3] /
rin-chen grub-pai gsaṅ-sṅags daṅ /
((5)) *sman chen rtag-tu bcaṅ*[4](5)*-bar bya* //

[1] DNP; *brus* C. [2] NP; *bsgo* CD. [3] CD; *spaṅ* NP. [4] CDP; *bca* N.

Delighted at bathing, fragrant with perfume, chic in clothing, and not extravagant (but) beautiful (in trinkets): one shall always wear jewels, effective charms, and sovereign remedies.

Remarks

snānaśīla, lit. "having bathing as custom," has been rendered by *khrus-la dga(-ba)* "delighted at bathing," which is indeed the underlying sense ("fond of bathing" MW p. 1267).—*brus* in C is an error.

susurabhi "well-perfumed" has been translated by *dri-źim bsgos* "fragrant with sweet scent, perfume"; *bsgos*, for which CD read *bsgo*, corresponds to Skr. *āvāsita* (I 3.32) or the like (cf. Lokesh Chandra, Dict. iii p. 586).

suveṣa "well-clad" has been turned *cha-lugs bzaṅ(-ba)* "chic in clothing."

anulbaṇa "not extravagant" has been reproduced by *mi 'phyar*, which agrees precisely with the commentators' explanation *anuddhata* "not lifted up," that is, "not excessive, extravagant."

ujjvala "brilliant" has been represented by *spa* (more commonly spelt *dpa*) "beautiful"; the reading *spaṅ* found in NP is suspect.—While *suveṣa* refers to the wearing-apparel, *anulbaṇojjvala* relates to adornments such as jewels, bracelets, rings, etc.

dhārayet and *satataṃ* have been inverted and transferred to the end of the stanza; *bca* (for *bcaṅ*) in N is a mistake.

I 2. 32

Sanskrit Text

sātapatrapadatrāṇo vicared yugamātradṛk /
niśi cātyayike kārye daṇḍī maulī sahāyavān //

Equipped with parasol and foot-gear, one shall move about, looking (ahead) as far as a yoke; but at night (only) for an urgent matter (and) with stick, head-wear, (and) companion.

Tibetan Version

gdugs dkar lham daṅ ldan-pa ni /
gña-śiṅ gaṅ-tsam blta-źiṅ 'gro /
[[19a1]] *mthsan-mo don chen-dag-la ni* /
dbyug[1] *thogs mgo*[2] *dkri* [3] *grogs ldan bya* //

[1] NP; *dbyig* CD. [2] CD; *og* NP.

Equipped with a white parasol (and) foot-gear, one shall move about, looking (ahead) as far as a yoke; at night, (only) for important matters, one shall take a stick, wrap one's head, (and) have a companion along.

Remarks

ātapatra "parasol" (lit. "heat-protector") has been translated by *gdugs dkar* "white parasol."

vicaret "one shall move about" has been placed at the end of the pāda.

yugamātradṛś and its equivalent *gña-śiṅ gaṅ-tsam blta-źiṅ* "looking (ahead) as far as a yoke" are used in the sense of looking to the ground in order to avoid treading on something. According to the Indian system of measures, 1 yoke (*yuga*) equals 4 cubits (*hasta*) or 8 spans (*vitasti*) or 96 fingers (*aṅguli*) or 576 (or 768) barley-corns (*yava*); cf. COLEBROOKE, Essays I p. 528 *sqq.*

The last two pādas of the Sanskrit text form an elliptical sentence co-ordinate with, and to be completed after, what precedes. The translators have severed this connection by omitting the disjunctive *ca* and supplying new verbs (*thogs-pa*, *dkri-ba*, and *ldan-pa*) from the possessives *daṇḍin*, *maulin*, and *sahāyavat*, assigning them the function of necessitatives.

ātyayika "having a rapid course, urgent" has been rendered somewhat loosely by *chen(-po)* "great, important." Besides, the singular has been exchanged for the plural.

Instead of *dbyug(-pa)* CD read *dbyig(-pa)*, which is equally common.

For *mgo* "head" NP write *og* "below," which is evidently corrupt, though it would make sense ("one shall . . . wrap [oneself] below").

I 2. 33

Sanskrit Text

caityapūjyadhvajāśastacchāyābhasmatuṣāśucīn /
nākrāmec charkarāloṣṭhabalisnānabhuvo 'pi ca //

One shall not tread on the shadow of a tope, respectable (person), flag, and inauspicious (object) or on ashes, chaff, and impure (places), nor (shall one tread) on gravel, clods, and offering and bathing sites.

Tibetan Version

mchod-rten mchod-bya rgyal-mthsan daṅ /
mi-śis grib-ma thal phub daṅ /
mi((6))-*gtsaṅ gseg boṅ* (6) *gtor-ma daṅ* /
khrus-byas [[2]] *sa ni 'gom*[1] *mi bya* //

[1] CD; *bsgom* NP.

One shall not tread on the shadow of a tope, respectable (person), flag, and inauspicious (object or on) ashes, chaff, impure (places), gravel, clods, (and) offering and bathing sites.

Remarks

caitya may be a tope as well as a sacred tree (usually the pipal or Bodhi tree, Ficus religiosa L.) in Buddhist terminology. The Tibetan equivalent *mchod-rten* denotes only the former, its etymology being "receptacle of oblations"; the latter is called *mchod-rten-śiṅ*, which corresponds to Skr. *caityadruma*.

nākrāmet "one shall not tread on" has been moved to the end of the stanza and rendered by *'gom mi bya*, for which NP have substituted *bsgom mi bya* "one shall not meditate"; like the previous *og* (v. 32), this seems to be a corruption rather than a true variant.

bali (of dubious etymology) and its pendant *gtor-ma* (i.e. "that which is strewn") signify propitiatory oblations consisting of portions of uncooked or unbaked food such as grain, rice, etc. which are offered to gods, demigods, saints, *et al.* so as to ward off all sorts of danger, particularly visitations of epidemics, drought, famine, etc. (MW p. 723; DAS, Dict. p. 527). Bloody sacrifices are not included in the term.

snānabhū "bathing site" is the place where someone else has bathed (*yatra kaścit snātaḥ* Indu), and which he has defiled thereby; hence its translation by *khrus-byas sa*.

I 2. 34

Sanskrit Text

nadīṃ taren na bāhubhyāṃ nāgniskandham abhivrajet |
saṃdigdhanāvaṃ vṛkṣaṃ ca nārohed duṣṭayānavat ||

One shall not cross a river with one's arms, nor shall one go near a pyre. One shall not board a dangerous ship nor (climb) a tree, just as (one shall not get into) a defective vehicle.

Tibetan Version

chu-bor rkyal-te 'gro mi bya |
me chen phuṅ-por 'gro mi bya |
the-thsom bcas[4]*-pai gru śiṅ-la*[1] *|*
gźon[2]*-pa mi bsrun bźin*[3] *mi gzeg*[4] *||*

[1] CD; *las* NP. [2] NP; *bźon* CD. [3] CDN; *bźan* P. [4] NP; *'dzeg* CD.

One shall not go to a river, swimming (through it), nor shall one go near a pyre. One shall not board a dangerous ship (nor climb) a tree, just as (one shall not get into) a defective vehicle.

Remarks

nadīṃ taren na bāhubhyām "one shall not cross a river with one's arms" has been turned freely *chu-bor rkyal-te 'gro mi bya* "one shall not go to a river, swimming (through it)."

agniskandha "fire-heap, pyre" has been rendered *me chen phuṅ-po*, lit. "huge fire-heap" (~ *mahān agnirāśiḥ* Indu); cf. Mvy. 224, where *mei phuṅ-po chen-po* stands for *mahān agniskandhaḥ*. The Prakrit equivalent *agikhaṃdha*, which occurs in Aśoka's fourth rock-edict, is explained by BÜHLER (ZDMG xxxvii p. 260) as referring either to bonfires or to scaffolds or pillars for illumination; this interpretation is adopted by THOMAS (JRAS 1914 p. 394 *sq.*), but rejected by HULTZSCH (Inscriptions p. 7).

Instead of *śiṅ-la* NP read *śiṅ-las*; dative and ablative are occasionally confused in the same way as genitive and instrumental (see note to v. 30).

gźon-pa (in NP) is another, according to JÄSCHKE (Dict. p. 484) incorrect, form of *bźon-pa* (in CD); combined with *che*, it recurs gŹon-nu p. 16 as the translation of *Mahāvahana* (a king's name).

bźan (for *bźin*) in P is a mistake.

gzeg-pa (in NP) is an alternative form of *'dzeg-pa* (in CD), as appears from Mvy. 8629. The verb is construed as a rule with the dative (*śiṅ-la*, q.v.).

Remarks

ātapatra "parasol" (lit. "heat-protector") has been translated by *gdugs dkar* "white parasol."

vicaret "one shall move about" has been placed at the end of the pāda.

yugamātradṛś and its equivalent *gña-śiṅ gaṅ-tsam blta-źiṅ* "looking (ahead) as far as a yoke" are used in the sense of looking to the ground in order to avoid treading on something. According to the Indian system of measures, 1 yoke (*yuga*) equals 4 cubits (*hasta*) or 8 spans (*vitasti*) or 96 fingers (*aṅguli*) or 576 (or 768) barley-corns (*yava*); cf. Colebrooke, Essays I p. 528 *sqq*.

The last two pādas of the Sanskrit text form an elliptical sentence co-ordinate with, and to be completed after, what precedes. The translators have severed this connection by omitting the disjunctive *ca* and supplying new verbs (*thogs-pa*, *dkri-ba*, and *ldan-pa*) from the possessives *daṇḍin*, *maulin*, and *sahāyavat*, assigning them the function of necessitatives.

ātyayika "having a rapid course, urgent" has been rendered somewhat loosely by *chen*(*-po*) "great, important." Besides, the singular has been exchanged for the plural.

Instead of *dbyug*(*-pa*) CD read *dbyig*(*-pa*), which is equally common.

For *mgo* "head" NP write *og* "below," which is evidently corrupt, though it would make sense ("one shall . . . wrap [oneself] below").

I 2. 33

Sanskrit Text

caityapūjyadhvajāśastacchāyābhasmatuṣāśucīn /
nākrāmec charkarāloṣṭhabalisnānabhuvo 'pi ca //

One shall not tread on the shadow of a tope, respectable (person), flag, and inauspicious (object) or on ashes, chaff, and impure (places), nor (shall one tread) on gravel, clods, and offering and bathing sites.

Tibetan Version

mchod-rten mchod-bya rgyal-mthsan daṅ /
mi-śis grib-ma thal phub daṅ /
mi((6))*-gtsaṅ gseg boṅ* (6) *gtor-ma daṅ* /
khrus-byas [[2]] *sa ni 'gom*[1] *mi bya* //

[1] CD; *bsgom* NP.

One shall not tread on the shadow of a tope, respectable (person), flag, and inauspicious (object or on) ashes, chaff, impure (places), gravel, clods, (and) offering and bathing sites.

Remarks

caitya may be a tope as well as a sacred tree (usually the pipal or Bodhi tree, Ficus religiosa L.) in Buddhist terminology. The Tibetan equivalent *mchod-rten* denotes only the former, its etymology being "receptacle of oblations"; the latter is called *mchod-rten-śiṅ*, which corresponds to Skr. *caityadruma*.

nākrāmet "one shall not tread on" has been moved to the end of the stanza and rendered by *'gom mi bya*, for which NP have substituted *bsgom mi bya* "one shall not meditate"; like the previous *og* (v. 32), this seems to be a corruption rather than a true variant.

One shall not twist one's limbs, nor shall one sit in a squatting posture. The activities of body, speech, (and) mind one shall suspend before fatigue (arises).

Remarks

aṅga "limb" has been turned *lus-kyi yan-lag,* lit. "part of the body," whereas *ceṣṭeta viguṇam* "one shall move in an unmannerly way" has been rendered *gcu-źiṅ* "one shall twist."

āsīta "one shall sit" has been transferred to the end of the sentence.

utkaṭaka, as given in B, is unattested so far; usually the spelling varies among *utkaṭikā*[1], *utkaṭuka, utkuṭaka,* and *utkuṭuka.*

prāk śramāt "before fatigue (arises)" has been metaphrased by *sṅa-nas ṅal-las,* the prepositional use of *sṅa-nas* being noteworthy.—*la* (for *ṅal*) in NP is a carver's error passed from N into P (see Introd. p. 33 n. 1).

[1] According to MW p. 175, who depends on pw i p. 219, *utkaṭikā* denotes a manner of sitting in which the legs are outstretched and form a right angle. But Yogaś. iv 131, to which he expressly refers, defines this posture quite otherwise: *pūtapārṣṇisamāyoge prāhur utkaṭikāsanam* "if (there is) contact between the buttocks and heels, they call (it) the utkaṭikā seat."

I 2. 37

Sanskrit Text

nordhvajānuś ciraṃ tiṣṭhen naktaṃ seveta na drumam /
tathā catvaracaityāntaś[1]*catuṣpathasurālayān* //

[1] B; °*caityānta*° K.

One shall not lie down (too) long with raised knees, nor shall one stay at a tree by night; at a crossing of three roads, the vicinity of a tope, a crossing of four roads, and a house of gods either;

Tibetan Version

pus 'greṅ yun riṅ[1] [[4]] *gnas mi bya* /
mthsan-mo śiṅ druṅ bsten mi bya /
(48a1) ((48a1)) *sum-mdo mchod-rten druṅ bźi-mdo* /
lha-yi khaṅ-pa'aṅ[2] *de-bźin-no* //

[1] NP; *riṅs* CD. [2] NP; *lhai khaṅ-pa yaṅ* CD.

One shall not lie down for (too) long a time with raised knees, nor shall one stay near a tree by night; at a crossing of three roads, the vicinity of a tope, a crossing of four roads, and a house of gods either;

Remarks

ciram "(too) long" has been translated by *yun riṅ* "for (too) long a time." The spelling *riṅs* in CD is extremely rare (cf. Suv. p. 76.10 v. l.) and most probably corrupt.

seveta na "one shall not stay," which serves as a predicate for the following two elliptical sentences as well, has been placed at the end of the pāda and resumed later on by the final *o* (37d) and the auxiliary *min* (38b) respectively.

After *śiṅ* "tree" the postposition *druṅ* "near" has been inserted.
tathā has been moved to the end of the stanza.
For *lha-yi khaṅ-pa'aṅ* CD write *lhai khaṅ-pa yaṅ*, which is equally satisfactory.

I 2. 38

Sanskrit Text

sūnāṭavīśūnyagṛhaśmaśānāni divāpi na |
sarvathekṣeta nādityaṃ na bhāraṃ śirasā vahet ||

(and) at an execution site, a forest, an empty house, and a cremation ground not even in the day-time. By no means shall one look into the sun or carry a burden on one's head,

Tibetan Version

gsod-sa 'brog stoṅ khaṅ stoṅ daṅ |
dur-khrod-du ni [6] *ñin-mo'aṅ min*[1] |
rnam-kun ñi-ma[[5]]*-la mi blta |*
mgo-yis khur ni bskur mi bya ||

[1] CDN; *yin* P.

(and) at an execution site, a barren wilderness, an empty house, and a funeral place not even in the day-time. By no means shall one look into the sun or carry a burden on one's head,

Remarks

sūnā and its correspondent *gsod-sa* "execution site" may also be interpreted to mean "slaughtering-yard."

aṭavī "forest" has been translated by *'brog stoṅ* "barren wilderness" as woods are not known in Tibet; Mvy. 5266 equates the word to *'brog* alone. Similarly, *śmaśāna* "cremation ground" has been replaced by *dur-khrod* "funeral place" because of the different customs in India and Tibet of disposing of the dead: while the Indians cremated the bodies, the Tibetans either buried, embalmed, burned, or cut them into pieces as food for animals (cf. KOEPPEN, Religion II p. 322 *sq.*). On material changes like this see Introd. § 27.

min has erroneously been spelt *yin* in P.

īkṣeta and *bhāram* have been put after *ādityam* and *śirasā* respectively.

bskur is attested so far only as the perfect, future, and imperative stem of *skur-ba* "to send"; here it must be taken for a secondary form of *bkur*, which is used in West Tibetan writings as the perfect (and future) stem of *'khur-ba* "to carry" (cf. DAS, Dict. p. 67).

I 2. 39

Sanskrit Text

nekṣeta pratataṃ sūkṣmadīptā[1]*medhyāpriyāṇi ca |*
madyavikrayasaṃdhānadānādānāni nācaret ||

[1] B; °*dīprā*° K.

nor shall one continuously look at minute, glittering, impure, and unpleasant (objects). One shall not indulge in the selling, preparing, offering, and accepting of liquor.

Tibetan Version

śin-tu phra daṅ 'thser-ba daṅ |
(2) *mi-gtsaṅ mi*((2))*-sdug rgyun mi blta |*
chaṅ 'thsoṅ-ba daṅ sbyor-ba-dag |
sbyin daṅ len-la spyad mi bya ||

nor shall one continuously look at very minute, glittering, impure, (and) unpleasant (objects). One shall not indulge in selling, preparing, offering, and accepting liquor.

Remarks

nekṣeta and *pratataṃ* have been exchanged one for the other and transferred to the end of the sentence.

sūkṣma "minute" has been rendered by *śin-tu phra* "very minute."

dag (after *sbyor-ba*), which occurs in all the extant xylographs, is very strange in this connection. It might be explained by assuming that the translators analysed *vikrayasaṃdhānadānādānāni* as *vikrayasaṃdhāne* and *dānādāne*, in which case it would, properly speaking, be a dual suffix; cf. Beckh, Beiträge p. 9 *sqq.*, and Francke, Addenda p. 113. There is, however, a strong possibility that *dag* is simply corrupt for *daṅ*.—The several verbal nouns have been converted into participles.

I 2. 40

Sanskrit Text

purovātātaparajastuṣāraparuṣānilān |
anṛjuḥ kṣavathūdgārakāsasvapnānnamaithunam ||

Frontal wind and sunshine, haze, frost, and rough wind; sneezing, belching, cough(ing), sleep(ing, taking) food, and (performing) coitus in a twisted posture;

Tibetan Version

mdun-gyi bser[1]*-bu ñi*[2][7] *thsan rdul |*
[[6]] *ba-mo daṅ ni rluṅ rtsub*[3] *daṅ |*
sbrid-pa sgregs-pa lud-pa zas |
gñid log ñal-po gcu[4] *mi bya ||*

[1] N; *ser* CD; *gser* P. [2] CDN; *ñin* P. [3] CD; *thsub* NP. [4] CD; *gcus* N; *bcus* P.

Frontal cold wind (and) hot sun, haze, hoar-frost, and rough wind—in sneezing, belching, cough(ing, taking) food, falling asleep, (and performing) coitus one shall not twist—;

Remarks

purovātātapa (Tib. *mdun-gyi bser-bu ñi thsan*) has been interpreted according to Suśr. IV 24.96 *na prativātātapaṃ seveta* and Ḍalhaṇa's explanation *abhimukhaṃ vātam ātapaṃ vā . . . nādhyāsīta nopaviśet* "one shall neither sit nor lie down facing wind or sunshine." Hence its translation by "frontal wind and sunshine" and "frontal cold wind (and) hot sun." The commentators understand *purovāta* to mean *pūrvadigāgato vātaḥ* "wind blowing from an easterly direction" (Aruṇadatta's

paraphrase) while taking *puraātapa* in the sense of *pūrvātapa* "frontal sunshine."—*bser-bu* is spelt *ser-bu* in CD and *gser-bu* in P, all three forms being in frequent use. For *ñi thsan* P writes erroneously *ñin thsan*; the same mistake occurs I 3.48 in both N and P.

tuṣāra may denote frost, cold, snow, mist, dew, or drizzle (MW p. 452); here it has been rendered *ba-mo* "hoar-frost."

Instead of *rluṅ rtsub*, the precise equivalent of *paruṣānila* "rough wind," NP read *rluṅ-thsub* "wind-storm, gale."

anṛju "twisted" has been placed at the end of the stanza and turned into a finite verb: *gcu mi bya* "one shall not twist." Since this cannot possibly refer to the objects in pādas a and b (which are dependent on *spaṅ* 44d), we are given no choice but to treat the last two hemistichs as a parenthesis.—For *gcu* N has substituted *gcus*, the perfect of *gcud-pa* (misspelt *bcus* in P), which does not go with the following *mi bya*.

svapna "sleep" has been interchanged with *anna* "food" and reproduced by *gñid log* "falling asleep."

I 2. 41

Sanskrit Text

kūlacchāyānṛpadviṣṭavyāladaṃṣṭriviṣāṇinaḥ /
hīnānāryātinipuṇasevāṃ vigraham uttamaiḥ //

the shadow of a slope, the enemy of a king, a beast of prey, a tusked [fanged] animal, and horned cattle; intercourse with wicked, dishonourable, and overshrewd (people and) quarrel with superiors;

Tibetan Version

gad-khai grib-ma rgyal-po sdaṅ /
(3) *sbrul gdug* ((3)) *gcan-zan*[1] *rva-can daṅ* //

[1] NP; *gtsan-gzan* C; *gcan-gzan* D.

the shadow of a slope, the enemy of a king, a poisonous snake, a beast of prey, (and) horned cattle;

Remarks

kūla "slope" has been rendered by *gad-kha*, lit. "face of rock"; cf. Mvy. 8599, where the synonymous *taṭa* has been translated this way. What is apparently meant here is a precipice composed of brittle stone and liable to landslide; at any rate, *gad-pa* denotes in a more specific sense what is called by geologists pudding-stone or conglomerate: water-worn fragments of rock cemented into a mass.

nṛpadviṣṭa, lit. "one who is hated by a king," has been turned *rgyal-po sdaṅ*, lit. "one who hates a king." Though the approach is different, both phrases come to the same.

daṃṣṭrin, which has changed places with *vyāla*, signifies any being possessed of tusks (elephant, boar, etc.) or fangs (lion, tiger, leopard, hyena, poisonous snake, etc.). The Tibetans have confined it to *sbrul gdug* "poisonous snake"; the exact correspondent would be *mche-ba-can*.

The spellings *gcan-zan* (NP) and *gcan-gzan* (D) are of equally frequent occurrence; *gtsan-gzan* (C) is a mistake.

The last two pādas are missing in Tibetan and hence are likely to be spurious.

I 2. 42

Sanskrit Text

saṃdhyāsv abhyavahārastrīsvapnādhyayanacintanam |
śatrusattragaṇākīrṇagaṇikāpaṇikāśanam ||

taking food, (enjoying) women, sleep(ing), reading, and thinking at dawn and dusk; food (originating) from enemies, sacrifices, vagrants, meetings, harlots, and traders;

Tibetan Version

dus-mthsams-dag-tu zas bza daṅ |
[[7]] *bud-med* [19b1] *ñal klog*[1] *sems-las daṅ |*
dgra-boi nar-mar zan thsogs 'dus |
smad-'thsoṅ thsoṅ-pai zas-dag daṅ ||

[1] CD; *log* NP.

taking food, (enjoying) women, sleeping, reading, (and) thinking at dawn and dusk; food (originating) from enemy sacrifices; victuals (originating) from vagrants, meetings, harlots, (and) traders;

Remarks

saṃdhyāsu, lit. "at the junctures (of day and night)," has been rendered *dus-mthsams-dag-tu,* lit. "on the borders of time." Either phrase denotes the morning and evening twilight.

For *klog,* the equivalent of *adhyayana* "reading," NP write *log,* which, combined with the preceding *ñal,* would signify "falling asleep" (cf. v. 40); but this is doubtless corrupt.

śatru "enemy" has been considered to be depedent on, rather than co-ordinate with, *sattra* "sacrifice" (wrongly spelt *satra* in the printed texts): *dgra-boi nar-mar zan* "food (originating) from enemy sacrifices."—*nar-ma* in the present sense recurs only Bodhic. I 32a, where *sattradāyika* is translated *nar-mai zas* [*zaṅ* N] *sbyor-ba.* After *nar-ma* an additional *zan* "food" has been inserted.

gaṇa (Tib. *thsogs*), lit. "troop," is interpreted by the commentators to denote *kathakacāraṇādayaḥ* "story-tellers, minstrels, etc."

ākīrṇa is explained by Indu in no less than four different ways: (1) as *ākīrṇam,* i.e. *pṛthagjanaiḥ . . . itastato vyāptam* "obtained by various people here and there"; (2) as *ākīrṇe,* i.e. *janasaṃsadi* "at a meeting of people"; (3) as *ākīrṇam,* i.e. *janair ākīrṇam* "scattered around by people"; and (4) as *ākīrṇāḥ,* i.e. *dhūrtāḥ* "rogues." The Tibetans have decided in favour of the second possibility.

gaṇikā "harlot" has been paraphrased by *smad-'thsoṅ,* which properly means "she who sells her lower part."

aśana "food" has been put in the plural: *zas-dag* "eatables, victuals."

I 2. 43

Sanskrit Text

gātravaktranakhair vādyaṃ hastakeśāvadhūnanam |
toyāgnipūjyamadhyena yānaṃ dhūmaṃ śavāśrayam ||

music (made) by body, mouth, and nails; the shaking of hands and hair; the walking between (two) waters, fires, and respectable (men); the smoke resulting from (the cremation of) corpses;

Tibetan Version

lus daṅ mchu daṅ sen sgra 'byin |
lag-pa skra ni sprug[1]*-pa* (4) *daṅ |*
chu me ((4)) *mchod-byai bar-du 'gro |*
[[8]] *ro bsregs-la bsten*[2] *dud-pa daṅ ||*

[1] NP; *sprugs* CD. [2] NP; *brten* CD.

making noise with body, lips, and nails; shaking hands (and) hair; walking between (two) waters, fires, (and) respectable (men); smoke resulting from the cremation of corpses;

Remarks

vaktra "mouth" has been changed into *mchu* "lip" and *vādya* "music" into *sgra 'byin* "causing noise to come forth, making noise." This and the next precept are apparently aimed at those who, like modern jazz fans, make a habit of accompanying music by striking their bodies, clicking with their tongues or lips, clapping their hands or finger-nails, and the like. This is also the interpretation proposed by K. L. Bhishagratna for the parallel passage in Suśr. IV 24.95 *na gātranakhavaktravāditraṃ kuryāt* "one shall not make music with body, nails, and mouth" or, as the commentator Ḍalhaṇa puts it, *na gātraṃ vādyabhāṇḍaṃ kuryāt* "one shall not make one's body a musical instrument."

For *sprug-pa* CD have substituted the perfect *sprugs-pa*, which serves here as an action-noun.

dhūmaṃ śavāśrayam "smoke resulting from corpses" has been paraphrased by *ro bsregs-la bsten dud-pa* "smoke resulting from the cremation of corpses." For *bsten*, the perfect and future root of *sten-pa*, CD give *brten*, the perfect and future root of *rten-pa*; both verbs are almost synonymous and have been interchanged once before (see v. 8).

I 2. 44

Sanskrit Text

madyātisaktiṃ viśrambhasvātantrye[1] *strīṣu ca tyajet |*
ācāryaḥ sarvaceṣṭāsu loka eva hi dhīmataḥ ||

[1] B; *visrambhaṃ svatantra°* K.

excessive attachment to liquor; and confidence in, and independence from, women: (all these things) one shall eschew. In all activities of a wise (man) the world alone (is) his teacher;

Tibetan Version

chaṅ sogs[1] [2] *chags daṅ bud-med-la |*
yid-rton raṅ-dbaṅ gyur-pa[2] *spaṅ |*
blo-ldan spyod-pa thams-cad-la |
'jig-rten ñid ni slob-dpon yin ||

[1] NP; *stsogs* CD. [2] CD; *pas* NP.

attachment to liquor etc.; and confidence in, (and) independence from, women: (all these things) one shall eschew. In all activities of a wise (man) the world alone is his teacher;

Remarks

Instead of *madyātisaktim* "excessive attachment to liquor" the text used by the translators must have read *madyādisaktim* "attachment to liquor etc.," as appears from the Tibetan *chaṅ s(ts)ogs chags*; this variant is not, however, found in any of the present editions.

svātantrya "independence" has been rendered *raṅ-dbaṅ gyur-pa*, lit. "the having become, being, independent." The variant *gyur-pas* in NP is unclear and, at any rate, does not agree with the original; it may perhaps be understood this way: "confidence in women one shall eschew by independence (from them)."

ācāryaḥ has changed places with *dhīmataḥ* for syntactical reasons.

I 2. 45

Sanskrit Text

anukuryāt tam evāto laukike 'rthe[1] *parīkṣakaḥ |*
ārdrasaṃtānatā tyāgaḥ kāyavākcetasāṃ damaḥ ||

[1] B; *laukikārthe* K.

therefore (he who is) circumspect in worldly matters shall follow this alone. Soft-mindedness, liberality, control of body, speech, and mind, (and)

Tibetan Version

de-bas 'jig[[19b1]]*-rten-pa-yi don |*
(5) *rtogs-par byed*[1]*-pas de ñid bya |*
((5)) *sñiṅ-rjes brlan*[2]*-źiṅ gtoṅ*[3] *daṅ ldan |*
lus daṅ ṅag yid [3] *dul-ba daṅ ||*

[1] CDN; *byad* P. [2] CD; *bslan* NP. [3] CD; *stoṅ* NP.

therefore he who knows worldly matters shall follow this alone. Being soft with pity, possessed of liberality, controlled in body, speech, (and) mind, and

Remarks

anukuryāt and *tam eva* have been interchanged and transferred to the end of the sentence, *bya* being apparently elliptical for *rjes-su bya*; cf. Mvy. 7500, where *rjes-su byed-pa* corresponds to *anuvidhāna* "obedience."

To *rtogs-pa* "to know" (~ Latin *novisse*) *byed-pa* has been added as an auxiliary; *byad-pa* in P is a mistake.

ārdrasaṃtānatā "soft-mindedness" has been rendered by *sñiṅ-rjes brlan-źiṅ* "being soft with pity," *tyāga* "liberality" by *gtoṅ daṅ ldan* "possessed of liberality,' and *kāyavākcetasāṃ damaḥ* "control of body, speech, and mind" by *lus daṅ ṅag yid dul-ba* "controlled in body, speech, (and) mind."— The spellings *bslan* (for *brlan*) and *stoṅ* (for *gtoṅ*) in NP have yet to be verified.

I 2. 46

Sanskrit Text

svārthabuddhiḥ parārtheṣu paryāptam iti sadvratam |
naktaṃdināni me yānti kathaṃbhūtasya saṃprati ||

in other (people's) affairs the (same) attitude (as) in one's own affairs: thus noble conduct (is) perfect. "My nights and days are passing now, (myself) being in what situation?"

Tibetan Version

gźan-gyi don-la raṅ don sems /
de-dag dam-pai spyod mthar thug /
de-ltar bdag ni [[2]] *ñin*[1] *mthsan-du* /
ji-lta-bur ni gnas 'gro źes //

[1] DNP; *ñid* C.

thinking about other (people's) affairs (the same way as) about one's own affairs: these (traits make up) noble conduct carried to the limit. "I am moving about day (and) night now, being in what situation?"

Remarks

svārthabuddhiḥ "attitude towards one's own affairs" has been placed after *parārtheṣu* "towards other (people's) affairs" and, like the preceding nouns, put verbally: *raṅ don sems* "thinking about one's own affairs."

paryāpta "perfect" has been transferred to the end of the sentence and rendered *mthar thug* "reaching, carried to, the limit."

For *iti* "thus" has been substituted *de-dag* "these (traits)."

The last two pādas have been arranged and construed somewhat differently, though the underlying sense remains unaffected.

naktaṃdina "night and day" has been turned *ñin mthsan* "day (and) night"; *ñid* (for *ñin*) in C is an error.

saṃprati "now" has been translated by *de-ltar*, which usually means "so" (∼ *evam, tathā*), but sometimes corresponds to *adhunā* (Mvy. 8297) or *sāṃpratam* (Mvy. 8298) "now" as well.

I 2. 47

Sanskrit Text

duḥkhabhāṅ na bhavaty evaṃ nityaṃ saṃnihitasmṛtiḥ /
ity ācāraḥ samāsena saṃprāpnoti[1] *samācaran* //

[1] B; *yaṃ prāpnoti* K.

Having one's awareness fixed constantly on this (idea), one does not become participant in distress.—Such (is), in short, the conduct (during the day); observing (it), one attains

Tibetan Version

rtag-tu dran-pa ñer (6) *'jog-pa* /
sdug-bsṅal snod-du mi ((6)) *'gyur-ro* /
de-ltar spyod-pa mdor bsdus-pas /
[4] *gaṅ-źig kun-tu spyod byed-pa* //

Applying one's awareness constantly to this (idea) [*źes* 46d], one does not become participant in distress.—Such is, in short, the conduct (during every day), observing which

Remarks

The pādas a and b have been interchanged on grounds of syntax, with *evam* transferred to the end of the preceding stanza.

saṃnihitasmṛti "having one's awareness fixed on" has been rendered *dran-pa ñer 'jog-pa* "applying one's awareness to," which is only a verbalization of *dran-pa ñer* [or *ñe-bar*] *bźag-pa*, the Tibetan correspondent of *smṛtyupasthāna* "application of awareness" (Mvy. 952 *sqq.*). Thus there can be little doubt but that the pādas 46cd and 47ab reproduce a purely Buddhist train of thought. A detailed account of the four kinds of *smṛtyupasthāna* (Pali *satipaṭṭhāna*), pertaining to the body (*kāya*), the sensations (*vedanā*), the mind (*citta*), and the phenomena (*dharma*) respectively, is given Śikṣ. 228.9 *sqq.*

prāpnoti "one attains" has been placed at the end of the sentence (48b) and put in the future tense: *'thob 'gyur* "one will attain." The prefix *saṃ°* is evidently corrupt for *yaṃ* as found in the Kottayam edition and corroborated by the Tibetan *gaṅ-źig*.

I 2. 48

Sanskrit Text

āyur ārogyam aiśvaryaṃ yaśo lokāṃś ca śāśvatān ||

long life, health, power, fame, and the eternal worlds.

Tibetan Version

thse daṅ nad-med dbaṅ-phyug daṅ |
[[3]] *grags-pa 'jig-rten rtag 'thob 'gyur* ||

one will attain long life, health, power, fame, (and) the eternal worlds.

Remarks

ārogya has been metaphrased by *nad-med*, both words properly signifying "non-disease."

aiśvarya "power" has been translated by *dbaṅ-phyug*, which ordinarily means "master" (lit. "he who is rich in power"), but occasionally stands for "power" (lit. "richness in power") as well; cf. Mvy. 6539.

I 2

Closing Line

In Tibetan—

yan-lag-brgyad-pai sñiṅ-po bsdus-pa-las[1] *mdoi gnas-kyi leu gñis*(7)*-pao* || ||

[1] CD insert a double śad here.

In English—

From the Aṣṭāṅgahṛdayasaṃhitā, the second chapter of the Sūtrasthāna.

Third Chapter

I 3

Introductory Line

Sanskrit Text

athāta ṛtucaryādhyāyaṃ[1] *vyākhyāsyāmaḥ* //[2]

[1] B; *ṛtucaryāṃ nāmādhyāyaṃ* K.
[2] K adds: *iti ha smāhur Ātreyādayo maharṣayaḥ*; cf. I 1 introd.

Now we shall set forth the chapter on the conduct during the seasons.

Tibetan Version

de-nas dus-su ((7)) *spyad*[1]*-pai leu bśad-par byao* //

[1] NP; *spyod* CD.

Now will be set forth the chapter on the conduct during the seasons.

I 3. 1

Sanskrit Text

māsair dvisaṃkhyair māghādyaiḥ kramāt ṣaḍ ṛtavaḥ smṛtāḥ /
śiśiro 'tha vasantaś ca grīṣmavarṣāśaraddhimāḥ //[1]

[1] Line missing in K.

With the months numbering two (each and) beginning with Māgha, (there are) said (to be) six seasons in succession: pre-spring, then spring, and summer, monsoon, autumn, and winter.

Tibetan Version

[5] *dgun-zla ra-ba sogs*[1] *gñis*[[4]]*-gñis* /
rim-bźin dus ni drug-tu bśad //

[1] NP; *stsogs* CD.

Beginning with Mārgaśīrṣa (and comprising) two (months) each, there are said to be six seasons in succession.

Remarks

māsa "month" has been left untranslated; for the instrumental absolute see Whitney, Skr. Gr. § 281 g.

dvisaṃkhya "numbering two" has been placed after *māghādya* and rendered simply by *gñis-gñis* "two each."

māghādya "beginning with Māgha"[1] has been changed to *dgun-zla ra-ba (mgo-la) s(ts)ogs* "beginning with Mārgaśīrṣa" (cf. Mvy. 8270). This substitution of the first month of winter (according to the Tibetan calendar) for the first month of pre-spring (according to the Indian calendar) deserves notice inasmuch as it agrees precisely with the parallel passage in As. I 4 (~ I p. 24a11 *sqq.*), which reads:

tair (māsair) mārgaśīrṣādibhir dvisaṃkhyaiḥ kramād dhemantaśiśiravasanta-grīṣmavarṣāśaradākhyāḥ ṣaḍ ṛtavo bhavanti /

With these (months) beginning with Mārgaśīrṣa (and) numbering two (each), there are six seasons in succession, called winter, pre-spring, spring, summer, monsoon, and autumn.

The same sequence recurs in Ak. I 1.3.14 *sqq.* and MBh. XIII 106.17; it is supposed to have been prevalent especially among Northern Buddhists (see WEBER, Nachrichten II p. 333).

The second half of the stanza is wanting in Tibetan; as it is not found in K either, it is doubtless an interpolation.

I 3. 2

Sanskrit Text

śiśirādyās tribhis tais tu vidyād ayanam uttaram /
ādānaṃ ca tad ādatte nṛṇāṃ pratidinaṃ balam //

Pre-spring etc.—by these three (seasons) one shall know the northern course (of the sun), and this (is named) "absorption" (as) it absorbs strength from man every day.

[1] In starting the year with the month of Māgha and the season of Śiśira, Vāgbhaṭa follows Suśr. I 6.6:

tatra māghādayo dvādaśa māsāḥ / dvimāsikam ṛtuṃ kṛtvā ṣaḍ ṛtavo bhavanti / te śiśiravasantagrīṣmavarṣāśaraddhemantāḥ / teṣāṃ tapastapasyau śiśiraḥ madhu-mādhavau vasantaḥ śuciśukrau grīṣmaḥ nabhonabhasyau varṣāḥ iṣorjau śarat sahaḥsahasyau hemanta iti //

Next (come) the twelve months, beginning with Māgha. Making a season bimestrial, there are six seasons. They (are) pre-spring, spring, summer, monsoon, autumn, and winter. Of these, Tapas and Tapasya (make) pre-spring; Madhu and Mādhava, spring; Śuci and Śukra, summer; Nabhas and Nabhasya, monsoon; Iṣa and Ūrja, autumn; (and) Sahas and Sahasya, winter.

This system, termed by HOERNLE (Transl. p. 35) as "civil" in contrast to the medical one that immediately follows, derives its origin from an isolated Vedic tradition preserved, for example, in Jyot. I 6 *sq.*:

māghaśuklaprapannasya pauṣakṛṣṇasamāpinaḥ /
yugasya pañcavarṣasya kālajñānaṃ pracakṣate //
svar ākramete somārkau yadā sākaṃ savāsavau /
syāt tadādi yugaṃ māghas tapaḥ śuklo 'yanaṃ hy udak //

(Now the author) sets forth the chronology of the five-year cycle starting with the bright half of Māgha (and) ending with the dark half of Pauṣa. When the moon and sun ascend the sky together, being in conjunction with Vāsava [21st lunar mansion], then the cycle, the (month) Māgha (or) Tapa, the bright half, (and) the northern path begin.

For details of interpretation see WEBER, Nachrichten II p. 354 *sqq.* and Vedakalender p. 23 *sqq.*

Tibetan Version

de-las dgun-zla tha-chuṅ sogs[1] /
gsum ni byaṅ-du 'gro źes bya /
de thse mi-rnams ñin re-źiṅ[2] /
mthu 'phrog[3]*-pa źes* (48b1) *bya-ba yin* //

[1] NP; *chuṅs stsogs* CD. [2] NP; *bźin* CD. [3] NP; *'phrogs* CD.

Of these the three (seasons) beginning with (the month of) Māgha are called the northern course (of the sun); this period, absorbing strength from man every day, is named accordingly.

Remarks

Considerable liberties have been taken by the translators both with the arrangement and with the construction of the present verse. As stating these in detail would be useless, mention is made only of some special points of interest.

śiśirādyāḥ and *tribhis taiḥ* form at first sight an anacoluthon; since the pādas 1 c and d are probably spurious, however, it is more likely that the original text had a period after *śiśirādyāḥ*. Besides, *śiśira* "pre-spring" has been replaced by *dgun-zla tha-chuṅ* (*mchu*) "Māgha" (cf. Mvy. 8272), which is the last month of winter according to the Tibetan calendar, but the first month of pre-spring according to the Indian division of the year as found from the Sūtra period onwards. As such, and not as the name of a season, the term is here to be understood. The proper Tibetan equivalent would be *dgun-smad* (cf. Mvy. 8258).—The variant reading *tha-chuṅs* (CD) is met with already in Mvy. 8263 & 8269.

vidyāt "one shall know" has been translated by *źes bya* "are called," which is apparently corrupt for *śes bya* "are to be known"; cf. 1.19, where *vijñeya* also corresponds to an erroneous *źes bya*.

For *'phrog-pa* CD have substituted *'phrogs-pa*, which recurs in v. 4 as the spelling of P, in v. 17 again as that of CD, and in v. 42 as that of all xylographs. Also see Mvy. 5363.

pratidinam "every day" (like *dina°* in I 2 introd.) has been rendered by *ñin re-źiṅ*. CD read *ñin re bźin* instead, which would be καθ' ἑκάστην τὴν ἡμέραν (Isoc. IV 78), the Tibetan *bźin* or *bźin-du* being often equivalent to the Greek κατά with accusative; cf. Jäschke, Dict. p. 483.

I 3. 3

Sanskrit Text

tasmin hy[1] *atyarthatīkṣṇoṣṇarūkṣā mārgasvabhāvataḥ* /
ādityapavanāḥ saumyān kṣapayanti guṇān bhuvaḥ //

[1] B; *tasminn* K.

For in this (period) the sun and winds, being exceedingly violent, hot, and rough because of the nature of the (solar) path, destroy the soma-like qualities of the earth.

Tibetan Version

de thse śin-tu rno((48b1))*-źiṅ thsa* /
rtsub-pai lam[6][[5]]*-gyi*[1] *ṅo-bo-ñid* /
ñi-ma rluṅ-gi zla-ba-yi /
sa-yi yon-tan zad-par byed //

[1] NP; *las-kyi* CD.

In this period, (because of) the exceedingly violent, hot, (and) rough nature of the (solar) path, the sun (and) winds destroy the moon-like qualities of the earth.

Remarks

hi "for" has been omitted in the Kottayam edition as well as in Tibetan.

atyarthatīkṣṇoṣṇarūkṣa "exceedingly violent, hot, and rough" has been connected with *mārgasvabhāva* "nature of the (solar) path" instead of *ādityapavana* "sun and wind." It looks as if the translators had a variant *atyarthatīkṣṇoṣṇarūkṣamārgasvabhāvataḥ* before them, although the possibility of a change in construction cannot be excluded.—*rtsub-pai* and *lam-gyi* (for which CD falsely write *las-kyi*) are both adjuncts of *ṅo-bo-ñid*; a similar instance is the following *zla-ba-yi sa-yi yon-tan.* That the adjectival precedes the substantival attribute in such cases is a point not expressly mentioned by modern grammarians.

ñi-ma rluṅ-gi must here be taken for the agent, the suffix *gi* being sometimes used to denote the instrumental; see LALOU, Manuel p. 24, and WELLER, Index p. 4.

saumya "soma-like" has been rendered by *zla-ba* "moon-like," either term meaning as much as "cool and moist." This agrees with the practice current in post-Vedic mythology of equating Soma, the god of the soma plant[1] and the divine intoxicant made of it, with the moon, the lord of plants and the receptacle of the other divine beverage called "nectar" (*amṛta*).

kṣapayanti "destroy" has been transferred to the end of the sentence and metaphrased by *zad-par byed,* lit. "make consumed."—*guṇān* has been interchanged with *bhuvaḥ.*

[1] Perhaps Sarcostemma brevistigma W. & A. The attempts of identifying soma are legion; some have been recorded by MÜLLER, Asiatica p. 436 *sq.*

I 3. 4

Sanskrit Text

tiktaḥ kaṣāyaḥ kaṭuko balino 'tra rasāḥ kramāt |
tasmād ādānam āgneyam ṛtavo dakṣiṇāyanam ||

Then the (rough) flavours bitter, astringent, (and) pungent (are) strong in succession. Therefore (the period of) absorption (is) fire-like.—The southern course (of the sun comprises) the seasons

Tibetan Version

'dir ni thsa bska kha-ba-yi |
ro-rnams stobs ni che-ba yin |
de-bas me ni mthu-stobs 'phrog[1] *|*
lho-phyogs-su ni 'gro-bai dus ||

[1] CDN; *'phrogs* P.

Then the (rough) flavours bitter, astringent, (and) pungent are great in strength. Therefore fire absorbs strength.—The seasons of the southern course (of the sun),

Remarks

tikta "bitter" and *kaṭuka* "pungent" have been translated by *thsa(-ba)* and *kha-ba* respectively, on which see 1.14.

balin "strong" has been placed at the end of the sentence and rendered by *stobs ni che-ba* "great in strength." The missing copula has been added.

atra "then" and *rasa* "flavour" have been transferred to the beginning of the first and second hemistichs respectively, while *kramāt* "in succession" has been omitted.

tasmād ādānam āgneyam "therefore absorption (is) fire-like," which relates to what is said in vv. 3 and 4ab, has been altered to *de-bas me ni mthu-stobs 'phrog* "therefore fire absorbs strength," *mthu-stobs* being, properly speaking, a tautology ("strength & power").—On *'phrog(s)* see v. 2.

The following period has been handled rather freely, especially as far as the syntactical relationship of the several clauses is concerned.

I 3. 5

Sanskrit Text

varṣādayo visargaś ca yad balaṃ visṛjaty ayam /
saumyatvād atra somo hi balavān hīyate raviḥ //

monsoon etc. and (is named) "liberation" as it liberates strength (in man); for the moon (is) strong then because of its being soma-like, (while) the sun declines,

Tibetan Version

dbyar[[6]]*-la sogs-pai*[1] (2) *slar* ((2)) *stobs bskyed*[2] /
[7] *'di stobs slar ni bskyed*[2]*-pas-na* /
'dir ni bsil-bas zla-ba ni /
stobs daṅ ldan-pas ñi-ma 'bri //

[1] CD; *par* NP. [2] NP; *skyed* CD.

(those) beginning with monsoon, re-create strength (in man); as they re-create strength, the moon is strong then because of its coolness, while the sun declines.

Remarks

dbyar-la sogs-pai is dependent on *dus*, which must be repeated from the previous stanza. NP write *dbyar-la sogs-par* instead, which presupposes a different interpretation of the whole sentence: "During the seasons of the southern course (of the sun), (namely) monsoon etc., strength (in man) is re-created." But in either case *dakṣiṇāyana* has been treated as an adjunct of *ṛtu*, which is incompatible with the Sanskrit text.

visarga "liberation" has been verbalized and paraphrased by *slar stobs (b)skyed* "re-create strength," in much the same way that *ādāna* "absorption" (v. 2) has been represented by *mthu 'phrog(s)-pa* "absorbing strength." Similarly, the corresponding *visṛjati* "liberates" has been translated by *slar (b)skyed* "re-create."

ca "and" has been omitted and *yad* "as" replaced by the composite suffix *pas-na*. Besides, the causative clause has been connected with what follows rather than with what precedes.

idam has been put at the head of the pāda and referred to *ṛtu* instead of *dakṣiṇāyana* as required by the above change of construction.

saumyatvād and *atra* as well as *hīyate* and *raviḥ* have been transposed on syntactical grounds. For *saumyatva* "being some-like" the Tibetans have substituted *bsil-ba* "coolness"; see v. 3.

I 3. 6

Sanskrit Text

meghavṛṣṭyanilaiḥ śītaiḥ śāntatāpe mahītale /
snigdhāś cehāmlalavaṇamadhurā balino rasāḥ //

the surface of the earth showing heat tempered by cool clouds, rains, and winds. And now the smooth flavours sour, salt, and sweet (are) strong.

Tibetan Version

char 'bab-pa daṅ rluṅ bsil-bas /
sa-steṅ[1] *thsa-ba źi-ba-na /*
'dir [[7]] *ni snum daṅ skyur lan-thsva /*
mṅar-bai ro-rnams mthu bskyed[2]*-do //*

[1] NP; *steṅs* CD. [2] NP; *skyed* CD.

When the surface of the earth has been tempered in its heat by cool rainfall and wind, then the smooth as well as sour, salt, (and) sweet flavours develop strength.

Remarks

megha "cloud" has been left untranslated, whereas *vṛṣṭi* "rain" has been turned *char 'bab-pa* "falling rain, rainfall"; cf. Mvy. 4634 & 5311 *sq.*

śāntatāpa "showing tempered heat" has been interchanged with *mahītala* "surface of the earth" and resolved into *thsa-ba źi-ba* "tempered in its heat." The locative absolute, which still belongs to what precedes, has been rendered by a temporal clause and joined to the next sentence so as to keep the original word-order intact.— The spelling *sa-steṅs* (CD) is rare though not unique; it recurs, for example, in Bodh. X 36 (D) and in Mvy. 3423.

ca "and," which is meant to contrast *iha* "now" with *atra* "then" in v. 4 (*caśabdo vyatireke* Indu), has been wrongly interpreted to link *snigdha* with *amlalavaṇamadhura*.—On the formal differentiation between rough (*rūkṣa*) and smooth (*snigdha*) flavours see I 10.37 *sq.*

iha "now" has been placed at the head of the main clause and correlated to *źi-ba-na* "when it has been tempered," taking the sense of "then."

balin "strong" has been transferred to the end of the stanza and paraphrased by *mthu* (*b*)*skyed-do* "develop strength."

I 3. 7

Sanskrit Text

śīte 'gryaṃ vṛṣṭigharme 'lpaṃ balaṃ madhyaṃ tu śeṣayoḥ /
balinaḥ śītasaṃrodhād dhemante prabalo 'nalaḥ //

Strength (is) greatest in the cold (season and) little in monsoon and summer, but middling in the remaining two (seasons). In a strong (man)

the (digestive) fire is [*bhavaty* 8a] strong during winter because of its obstruction by cold.

Tibetan Version

((3)) *dgun* (3) *che*[1] [20a1] *char daṅ thsa dus-su* /
stobs chuṅ lhag-ma-dag-la 'briṅ /
stobs-ldan graṅ-bas bkag-pas-na /
dgun-gyi dus-su me stobs ldan //

[1] NP; *thsa* C; *thse* D.

Strength is great in winter, little in the monsoon and summer seasons, (and) middling in the remaining two (seasons). In a strong (man) the (digestive) fire is strong during the winter season because it has been obstructed by cold.

Remarks

śīta "cold," like *śītakāla* "cold season" in 2.11, denotes the period from mid-November till mid-March going by the name of *hemantaśiśira* "winter & pre-spring." The Tibetans have simply put *dgun* "winter" (Mvy. 8257) in its place; if this term is also representative of *dgun-smad* "pre-spring" (Mvy. 8258) remains to be seen.

agrya "greatest," itself a superlative, has been degraded to the positive *che(-ba)* "great," of which *thsa* (C) and *thse* (D) are mere corruptions.

alpa and *bala* as well as *madhya* and *śeṣa* have been interchanged for syntactical reasons, while *tu* has been omitted. That *bala* has been retained in its mid-sentence position is noteworthy, though.

śeṣayoḥ has been translated by *lhag-ma-dag-la*, the suffix *dag* being expressive of the dual. This harmonizes with the result Beckh has obtained from a close study of the Tibetan Meghadūta (Beiträge p. 9 *sqq.*); his findings are questioned by Francke (Addenda p. 113).—The three temporal locatives *śīte*, *vṛṣṭigharme*, and *śeṣayoḥ* have been reproduced each by a different case: the first by an accusative (*dgun*), the second by a terminative (*char daṅ thsa dus-su*), and the third by a dative (*lhag-ma-dag-la*).

śītasaṃrodhāt "because of its obstruction by cold" has been turned into a gerundial clause: *graṅ-bas bkag-pas-na* "because it has been obstructed by cold."—Indu explains the meaning of the whole sentence as follows:

vahner ūṣmāṇo romakūpair bahir niḥsaranto bāhyena śaityena saṃruddhāḥ pratinivṛtyodaraṃ praviśya tam evāgniṃ saṃvardhayanti /

"The vapours of the (digestive) fire, coming forth through the pores, (are) stopped by the outward cold (and), having turned back (and re-)entered the belly, increase this very fire."

He refers in this connection to As. I 4 ~ I p. 24b16 *sqq.*, which starts as under:

dehoṣmāṇo viśanto 'ntaḥ śīte śītānilāhatāḥ /
udare[1] *piṇḍitoṣmāṇaṃ prabalaṃ kurvate 'nalam* //

"The vapours of the body, turning inwards in the cold (season after having been) struck by cold wind, make the (digestive) fire strong, its vapours having been condensed in the belly."

[1] The Trichur edition prints *jaṭhare*.

I 3. 8

Sanskrit Text

bhavaty alpendhano dhātūn sa paced vāyuneritaḥ /
ato hime 'smin seveta svādvamlalavaṇān rasān //

Having (only) little fuel, it may cook the elements (when) kindled by wind. In this cold (season), therefore, one shall turn to the sweet, sour, and salt flavours.

Tibetan Version

[[8]] *de ni rluṅ-gis sbar-bas-na /*
zas ñuṅ gyur-na lus-zuṅs skems /
de-bas dgun ni mṅar skyur [2] *daṅ /*
lan-tshvai ro ni ((4)) *bsten-par* (4) *bya //*

As it is kindled by wind, it may parch the elements if fuel has become little. In winter, therefore, one shall turn to the sweet, sour, and salt flavours.

Remarks

bhavati "is" still belongs to the preceding sentence. Enjambments like this are not uncommon in the prosody of Vāgbhaṭa and other medical authors.

dhātu "element" has been translated etymologically by *lus-zuṅs* "body-hold"; cf. 1.13.

sa and *vāyuneritaḥ* have been transferred to the beginning of the stanza.

pacet "may cook" has been rendered freely by *skems* "may parch." The same form recurs in Dbh. V f (~ *ucchoṣayati*), Suv. p. 29.8 (~ *saṃśuṣyate*), and Suv. p. 48.18 (~ *saṃśoṣaka*), while the usual spelling is *skem(-pa)*.—The idea behind this is that the digestive fire metabolizes the elements if the intake of food and hence the production of humours is insufficient. Indu cites a later[1] verse, which says:
āhāram agniḥ pacati doṣān āhāravarjitaḥ /
dhātūn kṣīṇeṣu doṣeṣu jīvitaṃ dhātusaṃkṣaye //
"The (digestive) fire (usually) cooks the food; if it lacks food, the humours; if the humours have been consumed, the elements; after the consumption of the elements, life (itself)."

hime 'smin "in this cold (season)" has again been simplified to *dgun* "in winter"; cf. v. 7.

seveta "one shall turn to" has been placed at the end of the sentence.

rasa and its equivalent *ro* "flavour" have been used metonymically for food possessed of the flavours mentioned.

[1] if we understand the introductory *vakṣyati ca* correctly; our endeavours to trace this couplet in the extant editions (hampered by the total lack of indexes) proved unsuccessful.

I 3. 9

Sanskrit Text

dairghyān niśānām etarhi prātar eva bubhukṣitaḥ /
avaśyakāryaṃ saṃbhāvya yathoktaṃ śīlayed anu //

(Though) being hungry already at dawn because of the length of the nights in this period, one shall (first) perform the necessary business as mentioned (above) and then practise

Tibetan Version

de thse mthsan-mo riṅ-bas-na /
naṅ-par ñid ni bkres-par 'gyur /
ṅes-par [[20a 1]] *bya-ba byas-nas ni* /
ji-skad bśad rdzogs de rjes-la //

(Though) getting hungry already at dawn because the nights are long in this period, one shall (first) perform the necessary business and then, after having completed whatever has been mentioned (above),

Remarks

The phrase *dairghyān niśānām etarhi* "because of the length of the nights in this period" has been inverted and verbalized: *de thse mthsan-mo riṅ-bas-na* "because the nights are long in this period."

bubhukṣitaḥ "being desirous to eat, hungry" has been rendered by *bkres-par 'gyur* "getting hungry."

saṃbhāvya and its correspondent *byas-nas*, lit. "having performed," are translated here as finite verbs in order to make the English version readable.

yathoktam "as mentioned (above)," which refers to the instructions of chapter two (particularly vv. 1—6), has been severed from its governing verb (*saṃbhāvya*) and turned into a separate clause: *ji-skad bśad rdzogs* "after having completed whatever has been mentioned (above)."

śīlayet "one shall practise" has been omitted and compensated for by transforming the action-nouns dependent on it into predicates.

I 3. 10

Sanskrit Text

vātaghnatailair abhyaṅgaṃ mūrdhni[1] *tailaṃ vimardanam* /
niyuddhaṃ kuśalaiḥ sārdhaṃ pādāghātaṃ ca yuktitaḥ //

[1] B; *mūrdha°* K.

inunction (of the body) by wind-destroying oils, oil(ing) at the head, massage, wrestling with competent people, and treading with one's feet; (all this) in a proper way.

Tibetan Version

rluṅ 'joms til-mar-gyis byug-ciṅ /
spyi-bo[1] *til-mar-gyis byug* [3] *mñe* /
bag-yod-pa daṅ stobs 'gyed -ciṅ /
rkaṅ[2]*-pas ran-par* [[2]] *mñe-bar* (5) *bya* //

[1] CD add *'aṅ*. [2] CDN; *kaṅ* P.

anoint (one's body) with wind-destroying oils, anoint one's head with oil, massage (one's limbs), try one's strength with careful people, and tread with one's feet in a proper way.

Remarks

After *spyi-bo* "head" CD insert an enclitic *'aṅ* "also."

niyuddha "wrestling" has been interchanged with its adjunct and paraphrased by *stobs 'gyed(-pa)* "try one's strength."

kuśala "competent" has been translated by *bag-yod-pa* "careful."

yuktitaḥ "in a proper way" has been placed before, and connected only with, *pādāghāta* "treading with one's feet," although it belongs to the other action-nouns as well.—*kaṅ* (for *rkaṅ*) in P is a mistake.

I 3. 11

Sanskrit Text

kaṣāyāpahṛtasnehas tataḥ snāto yathāvidhi /
kuṅkumena sadarpeṇa pradigdho 'guru[1]*dhūpitaḥ* //

[1] B; *'garu°* K.

Having thereupon bathed according to ritual—with the oil removed by an astringent—, rubbed (one's body) with musk-charged saffron, (and) fumigated (oneself) with aloe-wood:

Tibetan Version

((5)) *de-nas bska-bas snum bsal-la*[1] /
cho-ga bźin-du khrus dag bya /
gur-gum gla-rtsi daṅ bcas-pas[2] /
lus bsku a-ka-ru-yis bdug //

[1] CDN; *ba* P. [2] CD; *pa* NP.

Thereupon, having removed the oil with an astringent, one shall purify (oneself) by a bath according to ritual, rub one's body with musk-charged saffron, fumigate (oneself) with aloe-wood,

Remarks

The participial phrases *snāta*, *pradigdha*, and *dhūpita* have been turned into gerundial clauses almost co-ordinate with the main sentence (vv. 12—14).

The possessive compound *kaṣāyāpahṛtasneha* "with the oil removed by an astringent" has been placed after *tatas* "thereupon" and rendered by a temporal clause: *bska-bas snum bsal-la* "having removed the oil with an astringent." For *bsal-la* P reads *bsal-ba*, which is probably corrupt, though an absolute participle seems to be not altogether impossible in such cases; cf. v. 45, where NP have *byas-pa* instead of *byas-la*.

snāta "having bathed" has been interchanged with *yathāvidhi* "according to ritual" and translated by *khrus dag bya* "shall purify (oneself) by a bath."

For *bcas-pas* NP write less correctly *bcas-pa*.

To *bsku* "shall rub" *lus* "body" has been added.

I 3. 12

Sanskrit Text

rasān snigdhān palaṃ puṣṭaṃ gauḍam acchasurāṃ surām /
godhūmapiṣṭamāṣekṣukṣīrotthavikṛtīḥ śubhāḥ //

one shall (at last) turn to [*bhajet* 14b] rich broths, fat meat, rum, barm, arrack, delicious products made of wheat, (rice-)flour, urd-beans, sugar-cane, and milk,

Tibetan Version

śa thson khu-ba [4] *snum-pa daṅ* /
bu-ram-chaṅ daṅ chaṅ-daṅs [[3]] *chaṅ* /
gro daṅ 'bras-khur ma-śa daṅ /
o-ma bu-ram-śiṅ byas bza //

(and at last) turn to [*brten-par bya* 14b] fat meat, rich broths, rum, barm, arrack, food made of wheat, rice-flour, urd-beans, milk, (and) sugar-cane,

Remarks

rasān snigdhān "rich broths" has been interchanged with *palaṃ puṣṭam* "fat meat."

acchasurā (∼ *chaṅ-daṅs*), lit. "clear spirits," is explained by Aruṇadatta and Indu as *surāmaṇḍa* "barm," while the following *surā* (∼ *chaṅ*), lit. "spirits," is taken by Indu to mean liquor "made of grain" (*piṣṭakṛta*), that is roughly, "arrack."

piṣṭa "flour" has been translated by *'bras-khur* "rice-flour"; cf. Indu's gloss *śālipiṣṭa* at As. I 4 ∼ I p. 25b9.

ikṣu "sugar-cane" has been placed after *kṣīra* "milk."

vikṛti "product" has been rendered by *bza* "food," whereas its adjunct *śubha* "delicious" has been omitted.

I 3. 13

Sanskrit Text

navam annaṃ vasāṃ tailaṃ śaucakārye sukhodakam /
prāvārājinakauśeyapraveṇīkaucavāstṛtam[1] //

[1] B; °*kauthapāstṛtam* K.

fresh victuals, lard, (and) sesame-oil; (besides), to tepid water for purification (and) a bed [*śayanaṃ* 14b] covered with a quilt, hide, and silk, ramie, or goat's-hair sheet,

Tibetan Version

((6)) *kha-zas* (6) *gsar daṅ źag til-mar* /
dro-'jam chu-yis gtsaṅ-sbra[1] *bya* /
beu-ras slag[2]*-pa dar*[3] *sogs*[4] *bgo* /
dreu[5]*-rṅog reu-bal la-ba*[5] *gdiṅ* //

[1] N(?)P; *spra* CD. [2] CDP; *peu bslag* N. [3] CD; *daṅ* NP.
[4] P; *stsogs* CD; *sog* N. [5] *la-ba* NP; *chen* CD.

fresh victuals, lard, (and) sesame-oil; (besides), to purification with tepid water, to a quilt, fur-coat, silk-dress or the like, mule's-hair cushion, kid's-wool blanket, (and) carpet,

Remarks

The phrase *śaucakārye sukhodakam* "tepid water for purification" has been modified to *dro-'jam chu-yis gtsaṅ-sbra bya* "purification with tepid water." The spellings *gtsaṅ-sbra* in NP and *gtsaṅ-spra* in CD are both of frequent occurrence (cf. Mvy. 6369 & 6479).

The following adjective-compound, which is dependent upon *śayana* "bed" in 14b, has been separated from its governing noun and treated as a copulative compound, with the final *āstṛta* "covered" nominalized into *gdiṅ* "carpet." For identifying the various textiles here mentioned, we have consulted the commentaries of Aruṇadatta, Candranandana, Hemādri, Indu, and Cakrapāṇidatta (on Car. I 6.15).

prāvāra "quilt," synonymous with (*varṇa-*)*kambala* and (*sthūla-*)*paṭa*, is described as "a heavy cover" (*guruprāvaraṇa* Cakrapāṇidatta) "woven together from cotton etc. and the hair of sheep, deer, rams etc." (*kārpāsādināviraṅkūrabhrādiromabhiś ca saṃsyūtaḥ* Indu). The Tibetan equivalent *beu-ras*, lit. "calf-cotton," seems still to reflect the animal and vegetable raw material used in its manufacture.

ajina "hide" denotes "the pleasant-to-touch hairy skin of tigers etc." (*vyāghrādīnāṃ sukhasparśaṃ romaśaṃ carma* Indu). For its counterpart (g)*yaṅ-*(*g*)*źi* or (*l*)*pags-pa* (Mvy. 6994), the translators have substituted *slag-pa* "fur-coat."—*peu bslag-pa* in N is a corruption.

kauśeya is "a kind of silk made of threads obtained from the cocoons of the silkworm" (*kṛmikośotthatantunirmitaḥ paṭṭaviśeṣaḥ* Indu). The Tibetan has *dar sogs bgo* "silk-dress or the like" instead.—*daṅ* in NP and *sog* in N are suspect.

praveṇī "ramie," interchangeable with *goṇī* and *sūcīdhāna* (°*bāṇa*, °*vāṇa*), signifies "a fabric made of Chinese silk" (*ghanaś cīnapaṭṭavinirmitaḥ* Indu), and originates from an East-Asian herb (Boehmeria nivea HOOK. & ARN.) also called "Chinese silk plant" in English. The translation gives *dreu-rṅog* "mule's-hair cushion" as a surrogate.

kaucava "goat's-hair sheet," equated to (*citra-*)*kambala*, *tavaraka*, and *rāṅkava* (*-vastra*), is understood as "a fabric made of goat's hair dyed with safflower juice" (*kausumbharasaraktacchāgaromanirmito ghanaḥ* Indu). The Tibetan *reu-bal la-ba* "kid's-wool blanket" agrees on the whole with this definition. CD read *reu-bal chen*, which may be interpreted to mean "kid's-wool fabrics," by analogy with phrases like *gos chen* "silk fabrics." In Mvy. 5861 *bal la-ba* corresponds to *kocava*[1].

[1] This is also the spelling given by the majority of the manuscripts at Divy. pp. 40.11, 550.16 & 553.9; COWELL and NEIL print *kocca*(*ka*) throughout, which is untenable. The Pali equivalent *kojava* is defined as "a goats' hair coverlet of fine workmanship" (CHILDERS, Dict. p. 208). In East Turkestan our fabric was known as *kojava* or *kośava*, which LÜDERS (Textilien p. 37) relates to the woollen tapestries and pile carpets discovered in the grave pits of the Lou-lan cemetery; for illustrations see STEIN, Asia iii pl. xliv & lxxxvii and Serindia iv pl. xxxvii.

I 3. 14

Sanskrit Text

uṣṇasvabhāvair laghubhiḥ prāvṛtaḥ śayanaṃ bhajet |
yuktyārkakiraṇān svedaṃ pādatrāṇaṃ[1] *ca sarvadā ||*

[1] B; *padatrāṇaṃ* K.

clad (as one shall be) with naturally warm (and) light (night-clothes); (moreover), to sunbeams (and) sudorifics in a proper way and to foot-gear all the time.

Tibetan Version

[[4]] *raṅ-bźin dro-źiṅ yaṅ-ba*[1]*-yi* /
gos bgo mal-la brten-par bya /
ñi-mai od-la ran-par 'de[2] /
dugs bya lham ni rtag-tu bgo //

[1] CD; *pa* NP. [2] D; *'di* C; *bde* NP.

to putting on naturally warm and light (night-)clothes, (and) to a bed; (moreover), one shall properly bask in the sunbeams, take sudorifics, (and) always don foot-gear.

Remarks

In order to follow the course once taken to its logical end, the translators have also turned the predicate noun *prāvṛtaḥ* "clad" into an object and changed the attendant instrumentals *uṣṇasvabhāvaiḥ* and *laghubhiḥ* "with naturally warm (and) light (night-clothes)" accordingly: *raṅ-bźin dro-źiṅ yaṅ-ba-yi gos bgo* "putting on naturally warm and light (night-)clothes." The spelling *yaṅ-pa* (for *yaṅ-ba*) in NP is obsolete.

Since the governing verb *bhajet* has retained its original position, the appended objects *arkakiraṇān, svedam,* and *pādatrāṇam* have been combined into a new sentence, with the necessary predicates either added from the context (*'de* and *bgo*) or taken from the object itself (*dugs bya*).

ran-par "properly" has been confined to *'de,* while the basic *yuktyā* "in a proper way" refers to *svedam* as well.—For *'de* "one shall bask in" (misspelt *'di* in C), NP have substituted *bde* "one shall delight in"; perhaps this is only a corruption for *blde,* the future of *'de-ba,* which would be even more satisfactory in the present case.

dugs bya means literally "one shall warm (oneself)"; what is implied here appears from two later occurrences (I 20.17 and 23.4) where the same phrase stands for *svedayet* "one shall cause to sweat, apply a sudorific."

I 3. 15

Sanskrit Text

pīvarorustanaśroṇyaḥ samadāḥ pramadāḥ priyāḥ /
haranti śītam uṣṇāṅgyo dhūpakuṅkumayauvanaiḥ //

Passionate (and) lovely women with exuberant thighs, breasts, and buttocks take away the cold, their body being hot with incense, saffron, and youth.

Tibetan Version

(7) ((7)) *chuṅ-ma gźon-źiṅ yid-oṅ rgyags* /
nu-ma brla daṅ ro-smad rgyas /
gur[6]*-gum-gyis* [[5]] *byugs spos*[1]*-kyis bdugs*[2] /
lus-kyi drod-kyis graṅ sel-bao //

[1] DNP; *slos* C. [2] NP; *bdug* CD.

Young, pretty, (and) buxom women, exuberant in breasts, thighs, and buttocks, anointed with saffron, (and) fumigated with incense, take away the cold by the heat of their body.

Remarks

Both versions, though virtually identical in content, are widely different in form. As a matter of fact, they agree only in their skeleton structure (subject, predicate, object), whereas all other parts have undergone more or less far-reaching changes.

The possessive compound *pīvarorustanaśroṇyaḥ* "with exuberant thighs, breasts, and buttocks" has been resolved as usual by means of modal accusatives: *nu-ma brla daṅ ro-smad rgyas* "exuberant in breasts, thighs, and buttocks [lit., lower parts]," with *ūru* and *stana* transposed.

The attribute *samadāḥ* "passionate," also translatable as "intoxicated," has been replaced by *rgyags* "fat, buxom."

The predicate noun *uṣṇāṅgyaḥ* "their body being hot" has been rendered by *lus-kyi drod-kyis* "by the heat of their body."

The instrumental dvandva *dhūpakuṅkumayauvanaiḥ* "with incense, saffron, and youth" has been disconnected from its governing noun, separated into its three components, and converted by the requisite additions and alterations into a series of subject attributes: *dhūpa* "incense" becoming *spos-kyis bdugs* "fumigated with incense," *kuṅkuma* "saffron"—*gur-gum-gyis byugs* "anointed with saffron," and *yauvana* "youth"—*gźon* "young." At the same time, *dhūpa* and *kuṅkuma* have been interchanged.—*slos* (for *spos*) in C and probably also *bdug* (for *bdugs*) in CD are xylographical errors.

I 3. 16

Sanskrit Text

aṅgāratāpasaṃtaptagarbhabhūveśmacāriṇaḥ |
śītapāruṣyajanito na doṣo jātu jāyate ||

In (a man) living in an inside or basement room heated by charcoal heat there never arises a disease caused by cold and roughness (of wind).

Tibetan Version

sa-khaṅ khaṅ-pa ñis-rim byas |
mdag-mai[1] *drod-kyis bsros-pa ni |*
graṅ daṅ rtsub-pa-las byuṅ-bai |
ñes-pa (49a 1) *nam yaṅ mi* ((49a 1)) *'byuṅ-ño ||*

[1] NP; *mei* CD.

In (a man) having warmed basement (and) ground floor by the heat of live coals there never arises a disease caused by cold and roughness (of wind).

Remarks

The Tibetan translation deviates from the original Sanskrit only in the first half of the stanza. Here the pādas have been inverted and several other changes made.

aṅgāra "charcoal" has been rendered somewhat loosely by *mdag-ma* "live coal," also occurring as *me-mdag*, for which CD read *mdag-me* "live-coal fire." The proper equivalent would be *sol-ba* or the like; cf. Bodh. X 8.

saṃtapta "heated" has been separated from *garbhabhūveśman*, put in the active voice (*bsros-pa* "having warmed"), and substituted for *cārin*.

garbhabhūveśma°, which must be interpreted to mean *garbhaveśmani tathāvidhe bhūveśmani vā* "in an inside room or, likewise, in a basement room" (Indu's explanation), has been represented by *sa-khaṅ khaṅ-pa ñis-rim byas*. While *sa-khaṅ* is a metaphrase of *bhūveśman* "basement" (Hindi *taikhānā*), *khaṅ-pa ñis-rim byas* is incongruous with *garbhaveśman* "inside room"; it denotes, to use the Tibetan wording, "the room built in the second place," that is, the ground floor.

cārin "living" has been dropped and the gap filled as indicated above.

doṣa (∼ *ñes-pa*) must be understood here, not in the secondary meaning of "humour," but in the original sense of "fault, disease"; cf. 1.21. Aruṇadatta and Indu equate it to *duḥkha* "trouble."

I 3. 17

Sanskrit Text

ayam eva vidhiḥ kāryaḥ śiśire 'pi viśeṣataḥ /
tadā hi śītam adhikaṃraukṣyaṃ cādānakālajam //

This regimen (is) to be observed in especial also during pre-spring; for then (there are still felt) excessive cold as well as roughness caused by the period of absorption.

Tibetan Version

dgun-smad[1] [7] [[6]] *dus-su*[2] *lhag-par yaṅ /*
cho-ga 'di ñid bya-ba yin /
de thse lhag-par graṅ-ba daṅ /
stobs 'phrog[3]*-las byuṅ rtsub-pa yin //*

[1] DNP; *sman* C. [2] CD; *du* NP. [3] NP; *'phrogs* CD.

This regimen shall be observed in especial also during the pre-spring season; (for) then there are (still felt) excessive cold as well as roughness caused by the absorption of strength.

Remarks

The pādas a and b have been transposed on syntactical grounds and the attributes *ayam eva*, *adhikaṃ*, and *ādānakālajam* interchanged with their respective nouns. Besides, the particle *hi* "for" has been omitted.

As concerns the variant readings, *dgun-sman* in C is a simple miscarving, while *dus-du* in NP is an antiquated spelling. On *stobs 'phrog(s)* see v. 2.

I 3. 18

Sanskrit Text

kaphaś cito hi śiśire vasante 'rkāṃśutāpitaḥ /
hatvāgniṃ kurute rogān atas taṃ tvarayā jayet //

The phlegm accumulated in pre-spring (and) heated by sunbeams in spring causes diseases after having impaired the (digestive) fire; so one shall quickly remove it.

Tibetan Version

dgun ni bad-kan kho[1]*-na sogs*[2] /
dpyid dus ñi-mai od dros-pa /
me-yi drod (2) *ñams nad* ((2)) *bskyed*[3][[7]]*-de* /
[20 b 1] *de-bas de ni myur-du bsal* //

[1] NP; *khoṅ* CD. [2] NP; *stsogs* CD. [3] NP; *nas skyed* CD.

The phlegm accumulated in winter (and) heated by sunbeams in the spring season causes diseases after the heat of the (digestive) fire has been impaired; so one shall quickly remove it.

Remarks

cita "accumulated" has been rendered by *sogs*, which seems to be a rare perfect form of *sog-pa* "to accumulate" (also spelt *gsog-pa, bsog-pa,* or *sogs-pa*); the usual perfect stem is *bsags*, for which Suv. p. 54.18 has *bsogs*. In 4.26 the synonymous *saṃcita* has been translated by *gsogs gyur* (with v. l. *sogs 'gyur*).

hi has been interpreted as emphatic and hence reproduced by *kho-na*, while the scholiasts consider it correlative with *atas*. CD read *khoṅ-na* instead, which would mean "in the interior (of the body)."

śiśira "pre-spring" has been placed at the head of the stanza and changed into *dgun* "winter"; see v. 7.

hatvāgniṃ "after having impaired the (digestive) fire" has been paraphrased by *me-yi drod ñams* "after the heat of the (digestive) fire has been impaired."

kurute and *rogān* have been transposed for obvious reasons.—*nas* (for *nad*) in CD is corrupt.

I 3. 19

Sanskrit Text

tīkṣṇair vamananasyādyair laghurūkṣaiś ca bhojanaiḥ /
vyāyāmodvartanāghātair jitvā śleṣmāṇam ulbaṇam //

Having removed the surplus phlegm by pungent emetics and sternutatories etc., by light and rough food, (and) by gymnastics, massage, and treading;

Tibetan Version

rno daṅ skyug-sman sna-sman sogs[1] /
yaṅ daṅ rtsub-pai kha-zas daṅ /
bcag daṅ lus-kyi mñe-ba[2]*-yis* /
bad-kan bdo-bai nad bsal[3] *bya* //

[1] CDP; *soḍ* N. [2] NP; *pyi-mñes-pa* C; *phyi-mñes-pa* D. [3] CDP; *gsal* N.

By pungent (substances), emetics, sternutatories etc., light and rough food, treading, and body massage one shall remove the disease of surplus phlegm.

Remarks

In Sanskrit, the stanzas 19 to 23ab form a period consisting of three participial clauses and a main sentence[1]. In Tibetan, the first and second participial clauses have been rendered independent, while the main sentence has been divided into two parts. In spite of these structural changes, the word-order has been left virtually intact.

tīkṣṇa "pungent," though doubtless meant to be an attribute of *vamananasyādya* "emetics, sternutatories, etc." and also treated like that by the commentators, has been turned into a noun (*rno* "pungent substance") and co-ordinated with what follows by the insertion of *daṅ* "and."

soḍ in N is an abbreviated spelling of *sogs*; cf. Introd. p. 23 n. 6.

vyāyāma "gymnastics" (~ *rtsol-ba* 2.10, 12, 13) has been omitted, unless *bcag* is a short form of *rtsol-bcag* (which corresponds to *vyāyāma* in 14.7); then *āghāta* "treading" would be absent.

udvartana "massage" has been paraphrased by *lus-kyi mñe-ba* "body massage." CD read *lus phyi-mñes-pa* instead (the former with a miscarved *pyi*), which properly means "wiping and rubbing the body," *phyi(s)* and *mñes* being the perfect stems of *'phyi-ba* and *mñed-pa* combined into a hendiadys action-noun; cf. *dril-phyis* "rolling and wiping" in 2.14.

jitvā "having removed" has been translated by *bsal bya* "one shall remove." N writes *gsal*, which is a scarce secondary form of *bsal*; cf. Mvy. 1358, where *gsal-ba* is equated to *vinodana* "driving away."

śleṣmāṇam ulbaṇam "surplus phlegm" has been converted into a genitive attribute dependent upon an added *nad* "disease."

[1] Candranandana and Indu let the period start with *laghurūkṣaiḥ* and *jitvā* respectively, connecting what precedes with *jayet* in v. 18. Their interpretation is not corroborated by the Tibetan.

I 3. 20

Sanskrit Text

snāto 'nuliptaḥ karpūracandanāguru[1]*kuṅkumaiḥ* /
purāṇayavagodhūmakṣaudrajāṅgalaśūlyabhuk //

[1] B; *°candanāgaru°* K.

having bathed (and) besmeared oneself with camphor, sandal, aloe, and saffron; (and) eating old barley and wheat, honey, and the roasted meat of game:

Tibetan Version

khrus byas ga-pur tsandan[1] *daṅ* /
[[8]] *gur-gum sogs*[2]*-pas bsku-bar* ((3)) *bya* /
(3) *nas daṅ gro ni* [2] *rñiṅ-pa daṅ* /
sbraṅ-rtsi skam-sai bsregs[3] *śa bza* //

[1] CDN; *tsan-dan* P. [2] NP; *stsogs* CD. [3] CD; *bsreg* NP.

Having bathed, one shall besmear (oneself) with camphor, sandal, saffron, etc. Eating old barley and wheat, honey, (and) the roasted meat of game;

Remarks

anulipta "having besmeared oneself" has been placed at the end of the clause and rendered by *bsku-bar bya* "one shall besmear (oneself)."

For *tsandan* P writes *tsan-dan*, which recurs in 3.38, 40, 53 as the spelling of NP, while CD retain the ligature throughout.

aguru "aloe" (∼ *a-ka-ru* 3.11) has been omitted and *s(ts)ogs-pa* "etc." put in its stead.

skam-sai, lit. "of dry land, jungle," is a petrified genitive standing for *jāṅgala* "jungle animal, game"; see v. 51, where the same form is used as an accusative object. The full expression is *skam-sai srog-chags*; cf. vv. 30 & 45.

bsreg in NP, properly the future of *sreg-pa* "to roast," seems also to take the function of the perfect; thus *bsreg-za* corresponds to *hutāśana* "oblation-eater, fire" in Mvy. 7397.

I 3. 21—22

Sanskrit Text

sahakārarasonmiśrān āsvādya priyayārpitān |
priyāsyasaṅgasurabhīn priyānetrotpalāṅkitān ||
saumanasyakṛto hṛdyān vayasyaiḥ sahitaḥ pibet |
nirgadān[1] *āsavāriṣṭasīdhu*[2]*mārdvīkamādhavān ||*

[1] B; *nigadān* K. [2] B; *śīthu* K.

one shall together with friends drink unvitiated āsava and ariṣṭa liqueur, rum, wine, and mead mixed with mango juice, offered by one's love after (her) having tasted (them), fragrant by the contact with one's love's mouth, marked by one's love's eye-lotuses, causing cheerfulness, (and) pleasing one's heart;

Tibetan Version

a-mrai[1] *khu-ba daṅ sbyar-bai |*
khu-ba skom-du sbyar[2]*-ba btuṅ |*
chuṅ-ma dri-źim utpal-gyi[3] *|*
mig daṅ [[20 b 1]] *ldan daṅ lhan-cig bciṅ*[4] *||*
yid ni dga-źiṅ bder byas-pas |
grogs[5] ((4)) *daṅ lhan-cig* [3] *btuṅ-bar* (4) *bya |*
skyon-med chaṅ rgan[6] *dro-'jam daṅ |*
bu-ram rgun chaṅ sbraṅ-chaṅ daṅ ||

[1] CDN; *mai* P. [2] DNP; *sbyor* C. [3] CD; *gyis* NP. [4] NP; *ciṅ* CD.
[5] CDP; *groḍ* N.
[6] Erased in N; another erasure, with no word missing, follows after *dro*.

drinking an essence mixed with mango juice (and) prepared against thirst; (and) associating (oneself) with women possessed of sweet scent (and) lotus-eyes: one shall drink together with friends after having made (oneself) glad and happy as to one's mind; (and) one shall drink [*btuṅ bya* 23 b] unvitiated old (and) tepid liquor, rum, wine, mead,

Remarks

The English translation of the major part of the Tibetan text, though fairly sound in itself, must nevertheless be viewed with caution; for little help could be derived from the original Sanskrit, which is largely different in form and matter. Under these circumstances, a close comparison of the two versions would be of no avail, and only such points will be dealt with in the following as are of special interest for one reason or another.

a-ma in P is corrupt for *a-mra*, also spelt *ā-mra* (∼ Skr. *āmra* "mango").

sbyar-ba, the perfect of *sbyor-ba*, is construed as a rule with *daṅ* in the meaning of "mixed with" and with the terminative in the meaning of "prepared for"; cf. Jäschke, Dict. p. 406. The juxtaposition of both usages is noteworthy.—*sbyor-ba* in C is evidently a mistake.

netrotpala "eye-lotus" has been rendered by *utpal-gyi mig* "lotus-eye," for which NP write less correctly *utpal-gyis mig*.

For *daṅ lhan-cig bciṅ* "tying together, associating, with" CD have substituted *daṅ lhan-cig-ciṅ* "being together with, in the company of," which is best referred to the temporal clause ending with *byas-pas*: "after having made (oneself) glad and happy as to one's mind in the company of women possessed of sweet scent (and) lotus-eyes."—*chuṅ-ma*, lit. "wife," is evidently understood here (as in v. 15) to mean simply "woman" or "mistress."

byas-pas "after having made," though perfectly fitting the context, may ultimately rest on a wrong interpretation of °*kṛtaḥ*, the inflected root-suffix having been mistaken for a passive past participle.

āsava and *ariṣṭa* are two brands of liqueur differing in their share of liquid and solid ingredients (Ḍalhaṇa on Suśr. I 45.197). The former is prepared from 100 palas of wood-apple extract, 500 palas of inspissated sugar-cane juice, and 1 prastha of honey (Kauṭ. II 25.19). The latter is made either, according to the Mitākṣarā, of soap-berries and molasses or, according to the Matsyaśuktatantra, of bael roots, plums, and sugar (Mitra, Indo-Aryans I p. 412).

I 3. 23

Sanskrit Text

śṛṅga[1]*verāmbu sārāmbu madhvambu jaladāmbu vā* /
dakṣiṇānilaśīteṣu parito jalavāhiṣu //

[1] B; *śṛṅgi* K.

(moreover) ginger water, essence water, honey water, or nut-grass water. In groves [*kānaneṣu* 25b] cooled by southerly winds, discharging water on all sides,

Tibetan Version

sga-chu bskol daṅ seui chu /
sbraṅ[1]*-chu'am gla*[2]*-sgaṅ*[[2]]*-chu btuṅ bya* /
lho-phyogs bser[3]*-bus bsil-ba daṅ* /
mtha-ma kun-tu chu 'bab-la //

[1] CDP; *sgraṅ* N. [2] CD; *bla* NP. [3] NP; *ser* CD.

boiled ginger water, pomegranate water, honey water, or nut-grass water. In groves [*skyed-mos-thsal-du* 25b] cooled by southerly cold winds, (with) water flowing on all sides

Remarks

śṛṅgaverāmbu "ginger water" has been translated by *sga-chu bskol* "boiled ginger water," which agrees with the explanation given by the commentators except Candranandana (*śuṇṭhīkvathitajala* Aruṇadatta).

sārāmbu "essence water" is described by Candranandana as water made with an extract of either pomegranates or catechu, asan, sandal, etc. The Tibetans adopt the former interpretation, rendering the term as *seui chu* "pomegranate water."

sgraṅ-chu (for *sbraṅ-chu*) in N is probably a xylographical error.

jalada, prop. "water-giver, rain-cloud," is according to the scholiasts a synonym of *musta* or *mustā* "nut-grass," and consequently has been reproduced by *gla-sgaṅ* (for which NP offer the unattested spelling *bla-sgaṅ*). It is certainly wrong to understand *jaladāmbu* in the sense of "Regenwasser," as HILGENBERG & KIRFEL do.

The following ten pādas (up to 25d) make up a monster sentence the gist of which exceeds hardly two hemistichs, the remainder being only a series of attributes belonging to *kānaneṣu*. While both versions agree in their general arrangement, the Tibetan shows a remarkable looseness of construction, *chu* (in 23d), *od* (in 24a), *sa* (in 24d), *śiṅ* (in 25a), and *dri-žim* (in 25b) being without a proper syntactical connection.

dakṣiṇānila "southerly [i.e. maritime] wind" has been rendered by *lho-phyogs (b)ser-bu* "southerly cold wind" (cf. 2.40). This slight change of wording is significant inasmuch as in Tibetan climate southerly winds must not necessarily be cold.

jalavāhin "discharging water" has been turned intransitive: *chu 'bab-la* "(with) water flowing."

I 3. 24

Sanskrit Text

adṛṣṭanaṣṭasūryeṣu maṇikuṭṭimakāntiṣu /
parapuṣṭavighuṣṭeṣu kāmakarmāntabhūmiṣu //

the sun having perished in them (as it were because of its being) invisible, showing the splendour of tessellated jewel pavements, resounding with cuckoos, affording excellent places for sexual activities,

Tibetan Version

ñi-mai od [4] *ni mi snaṅ daṅ* /
((5)) *nor-bu bcag 'drai* (5) *mdaṅs ldan-pa* /
khu-byug sñan-pa sgra sgrog-ciṅ[1] /
'dod-pai loṅs-spyod ldan-pai sa //

[1] NP; *stsogs-śiṅ* C; *sgrogs-śiṅ* D.

and the sunbeams being invisible, showing a splendour like tesseral jewels, sending forth the melodious notes of cuckoos, (with) places providing for sexual enjoyment,

Remarks

naṣṭa "perished" has been dropped (including the implied simile) and *sūrya* "sun" turned *ñi-mai od* "sunbeams."

maṇikuṭṭimakānti is interpreted by the scholiasts differently than by the translators. The scholiasts, on the one hand, resolve it into *maṇayo vajramarakatādayas tatkṛtāni kuṭṭimāni taiḥ kāntir yeṣāṃ tāni* "those whose splendour (is produced) by tessellated pavements made of jewels (such as) diamonds, emeralds, etc." (Indu's paraphrase), taking it for a possessive dependent. The translators, on the other hand, represent it by *nor-bu bcag 'drai mdaṅs ldan-pa* "showing a splendour like tesseral jewels," treating it as a possessive descriptive or rather appositional possessive. In so doing they avoid the somewhat fantastic idea of a forest ground laid with gems.

parapuṣṭavighuṣṭa "resounding with cuckoos" has been rendered by *khu-byug sñan-pa sgra sgrog-ciṅ* [v.l. *sgrogs-śiṅ*] "sending forth the melodious notes of cuckoos." For *parapuṣṭa*, which literally means "that nourished by others" and more precisely corresponds to *gźan-gyis rgyas* or *gźan-gyis gsos* (Das, Dict. p. 1078), the Tibetans have substituted the onomatopoeic *khu-byug*.—*stsogs-śiṅ* (for *sgrogs-śiṅ*) in C is corrupt.

kāmakarman "sexual activity" has been modified to *'dod-pai loṅs-spyod* "sexual enjoyment."

anta is understood by Aruṇadatta (who refers to Udbhaṭa[1]) and Indu in the sense of *praśasta* "praised, praiseworthy, excellent." A similar usage is met with in Megh. 23 and Śiś. IV 40, where Mallinātha (quoting the lost Śabdārṇava) equates *anta* to *ramya* "lovely."[2] In Tibetan the word is neglected.

[1] Evidently the writer on poetics who was chief pundit of King Jayāpīḍa of Kashmir (779—813 A.D.). Cf. Rājat. IV 495.

[2] It ought, however, to be noted that in none of these cases is the basic meaning of *anta* ("end") unsatisfactory and the explanation offered by the scholiasts conclusive. One may easily render *karmānta* by "business," *vanānta* by "forest skirt," and *mekhalānta* by "girdle [slope] edge." This seems also to be the view held by the other commentators.

I 3. 25

Sanskrit Text

vicitrapuṣpavṛkṣeṣu kānaneṣu sugandhiṣu /
goṣṭhīkathābhiś citrābhir madhyāhnaṃ gamayet sukhī //

displaying motley-blossomed trees, (and) emitting a fragrant smell: (there) one shall happily pass the noonday in capricious conversation (held) in (pleasant) company.

Tibetan Version

[[3]] *sna-thsogs me-tog ldan-pai śiṅ* /
dri-źim skyed-mos-thsal-du ni /
dga-'dun gtam ni sna-thsogs-pas /
phyed[5]*-dus*[1] *bde-bas bde-bar bya* //

[1] NP; *du* CD.

trees endowed with motley blossoms, (and) a fragrant smell: (there) one shall be perfectly happy at noon with capricious conversations (held) in pleasant company.

Remarks

kānaneṣu has been interchanged with *sugandhiṣu* for syntactical reasons.

On *goṣṭhīkathā* the commentators are at variance among themselves: Aruṇadatta understands it as "conversation (accompanied) with amusement" (*goṣṭhyāṃ krīḍāyāṃ kathāḥ*); Candranandana as "entertainment with song, tabor, etc." (*goṣṭhyo gāndharvamṛdaṅgādibhiḥ*) and "conversation on poetry" (*kāvyakathāḥ*); Hemādri as "talk on wordly matters" (*lokavārttāḥ*) and "talk on religious [scientific] works" (*śāstravārttāḥ*); and Indu as "conversation held in the company of witty people" (*vidagdhānām āsanabandho goṣṭhī tasyāṃ kṛtāḥ kathāḥ*). The Tibetan comes closest to this last interpretation, translating *dga-'dun gtam* "conversation (held) in pleasant company."

madhyāhnaṃ gamayet sukhī "one shall happily pass the noonday" has been rendered loosely by *phyed-du(s) bde-bas bde-bar bya* "one shall be perfectly happy [lit. happy with happiness] at noon."

I 3. 26

Sanskrit Text

guruśītadivāsvapnasnigdhāmlamadhurāṃs tyajet |
tīkṣṇāṃśur atitīkṣṇāṃśur grīṣme saṃkṣipatīva yat ||

Heavy and cold (food), sleep in the day-time, and fat, sour, and sweet (food) one shall eschew.—As the hot-rayed one, having exceedingly hot rays, is, as it were, destructive in summer,

Tibetan Version

lci bsil ((6)) *ñin-mo ñal-ba* (6) *daṅ |*
snum-bag mṅar skyur spaṅ-bar bya |
[[4]] *ñi-mai od-zer rab thsa-bas |*
so-ga 'phrog-pa 'dra-ba yin ||

Heavy (and) cold (food), sleep in the day-time, and slightly fat, sweet, (and) sour (food) one shall eschew.—As the sun-rays are exceedingly hot, they are, as it were, eliminative in summer.

Remarks

snigdha "fat" has been turned *snum-bag* "slightly fat" (cf. 2.11) and *amla* "sour" placed after *madhura* "sweet."

tīkṣṇāṃśu "the hot-rayed one" [i.e. the sun] has been omitted and its attribute *atitīkṣṇāṃśu* "having exceedingly hot rays" converted into a causative clause: *ñi-mai od-zer rab thsa-bas* "as the sun-rays are exceedingly hot." Thereby the original word-play *tīkṣṇāṃśu* : *atitīkṣṇāṃśu* got lost.

saṃkṣipati and *'phrog-pa* are both used absolutely: "is destructive" and "are eliminative." The commentators add *jagatsneham* or *jagataḥ sneham* "the world's moisture" as object.

yat "as" has been dropped and the syntactical connection with what follows severed.

I 3. 27

Sanskrit Text

pratyahaṃ kṣīyate[1] *śleṣmā tena vāyuś ca vardhate* /
ato 'smin paṭukaṭvamlavyāyāmārkakarāṃs tyajet //

[1] B; *hīyate* K.

the phlegm decreases daily, and the wind becomes strong thereby; so in this (period) one shall eschew salt, pungent, and sour (food), gymnastics, and sun-rays.

Tibetan Version

de-bas de thse lan-thsva thsa[1] /
skyur rtsol[2] *ñi-mai od-zer*[3] *spaṅ* //

[1] CD; *thsva* NP. [2] CD; *sol* NP. [3] DN; *zes* C; *zeṅ* P.

So in this period one shall eschew salt, pungent, (and) sour (food), gymnastics, (and) sun-rays.

Remarks

The first two hemistichs, though found in all editions, are missing in Tibetan. As they are not explained by the commentators either, they form no doubt an interpolation.

As concerns the variant readings, *thsva* (for *thsa*) in NP is a mistake apparently influenced by the preceding *lan-thsva*, while *sol* (for *rtsol*) in NP looks at least suspicious; *od-zes* and *od-zeṅ* (for *od-zer*) in CP are simply xylographical errors.

I 3. 28

Sanskrit Text

bhajen madhuram evānnaṃ laghu snigdhaṃ himaṃ dravam /
suśītatoyasiktāṅgo lihyāt saktūn saśarkarān //

One shall turn only to sweet, light, fat, cold, (and) liquid food. Having besprinkled one's limbs with very cold water, one shall sip sugared groats.

Tibetan Version

zas ni mṅar daṅ [6] *yaṅ-ba daṅ* /
snum bsil sla-ba ñid bsten bya /
rab bsil chu((7))*-yis* [[5]] *lus* (7) *bkru*[1]*-źiṅ* /
phye-zan kha-rar[2] *bcas-pa bza* //

[1] CD; *krus* NP. [2] CD; *ra* NP.

One shall turn only to sweet, light, fat, cold, (and) thin food. Bathing one's body in very cold water, one shall eat sugared groats.

Remarks

bhajet and *annam* have been transferred to the end and beginning of the sentence respectively.

drava "liquid" has been turned *sla-ba* "thin."

siktāṅga "having besprinkled one's limbs" has been paraphrased by *lus bkru-źiṅ* "bathing one's body," with no chronological succession implied.—*krus-źiṅ* in NP seems to be corrupt for *bkrus-śiṅ* or *khrus-śiṅ* "having bathed," which would better harmonize with the original Sanskrit.

lihyāt "one shall sip" has been rendered by *bza* "one shall eat" and placed at the end of the stanza.

saktu "groats" is prepared as a rule from barley-meal; hence its translation into Tibetan by *phye-zan*, which properly signifies "barley-meal porridge."

For *kha-rar* NP write *kha-ra*, which from the point of view of grammar is less suited to the following *bcas-pa*.

I 3. 29

Sanskrit Text

madyaṃ na peyaṃ peyaṃ vā svalpaṃ subahuvāri vā |
anyathā śophaśaithilyadāhamohān karoti tat ||

Alcohol (is) not to be drunk, or to be drunk (only) in small quantities or with much water; otherwise it causes cutaneous swellings, flaccidity, heat, and stupor.

Tibetan Version

chaṅ mi btuṅ-ste 'thuṅ-na yaṅ |
ñuṅ-ba'am chu maṅ bsres-la btuṅ |
gźan-du de ni kha bskams[1] lhod |
[7] *thsa daṅ rmoṅs-par byed-pa yin ||*

[1] NP; *skom* CD.

Alcohol shall not be drunk or, if it is drunk, shall be drunk (only) in small quantities or after having been mixed with much water; otherwise it makes one dry in the mouth, flaccid, hot, and stuporous.

Remarks

The second *peyam* has been moved to the end of the sentence and an additional *'thuṅ-na yaṅ* "if it is drunk" put in its place.

The predicative *subahuvāri* "with very much water" has been reproduced by a temporal clause: *chu maṅ bsres-la* "after having been mixed with much water."

The copulative compound *śophaśaithilyadāhamoha* "cutaneous swellings, flaccidity, heat, and stupor" has been resolved into a series of predicatively used adjectives: *kha bskams lhod thsa daṅ rmoṅs-pa* "dry in the mouth, flaccid, hot, and stuporous." For *śopha* "cutaneous swelling" the translators read apparently *śoṣa* "xerostomia" (given as a variant in the Kottayam edition); CD write *kha skom* instead of *kha bskams*, which would mean "thirsty in the mouth."

tat has been inserted after *anyathā* on syntactical grounds.

I 3. 30

Sanskrit Text

kundendudhavalaṃ śālim aśnīyāj jāṅgalaiḥ palaiḥ |
pibed rasaṃ nātighanaṃ rasālāṃ rāgakhāṇḍavau[1] ||

[1] B; *rāgaṣāḍabau* K.

One shall eat rice (that is) white like jasmine and the moon, (together) with the meat of game. One shall drink broth (that is) not too thick, rasālā curds, rāga and khāṇḍava syrup,

Tibetan Version

'bras-chan kun-da[1] *ltar* [[6]] *dkar daṅ* /
skam-sai srog-chags śa-dag bza /
(49b1) ((49b1)) *khu-ba mi ska*[2] *źo daṅ ni* /
bu-ram[3] *sbyar sogs*[4] *gyos byas btuṅ* /
phal-cher skyur-ba btuṅ-bar byao //

[1] N; *kunda* CDP. [2] CD; *bska* NP. [3] DNP; *rum* C. [4] NP; *stsogs* CD.

One shall eat boiled rice (that is) white like jasmine, and the meat of game. One shall drink broth (that is) not thick, curds, and a potion (that is) concocted from treacle products etc. (and) preponderantly sour.

Remarks

kun-da is spelt *kunda* in CDP, with the original ligature left intact.

indu "moon" has been dropped.

śāli "rice" has been turned *'bras-chan* "boiled rice" and put at the head of the stanza.

aśnīyāt "one shall eat" has been placed at the end of the sentence.

pibet "one shall drink" has been transferred only to the end of the present stanza though it belongs also to the following one; thereby it became necessary to add another *btuṅ* in 31 d.

atighana "too thick" has been simplified to *ska* "thick"; *bska* "astringent," as found in NP, seems to be a redactional change rather than a secondary spelling.

rasālā, which denotes a certain kind of thick milk mixed with sugar and spices, has been rendered merely by *źo* "curds," evidently for lack of an adequate term. A similar reason accounts for the lengthy paraphrase of *rāgakhāṇḍavau* (written *rāgaṣāḍabau* in K) as *bu-ram sbyar sogs gyos byas btuṅ phal-cher skyur-ba* "a potion (that is) concocted from treacle products etc. (and) preponderantly sour," which led to the insertion of a supernumerary hemistich.—*bu-rum* in C is nothing but a mistake.

The best definition of *rasālā*, *rāga*, and *khāṇḍava* is given by Indu. Quoting from some unidentifiable source[1], he says:

khajena mathitaṃ pādaśarkaraṃ dadhisaṃyutam /
śuṇṭhījīrakasindhūtthai rasālāṃ mārjikāṃ viduḥ//

"(One) quarter of sugar mixed with (three quarters of) curd, stirred with a twirling-stick, (and) seasoned with dry ginger, cumin, and rock-salt they know as rasālā (or) mārjikā."

[1] If Das Gupta (IC III p. 154) and Gode (Studies I p. 159 *sq.*) are correct in assuming that Indu the commentator of the Ah. & As. and Indu the author of a lost medical Nighaṇṭu repeatedly cited in Kṣīrasvāmin's commentary on the Amarakoṣa (see Introd. § 9) are one and the same person, then the stanzas in question may well have been taken from this very Nighaṇṭu.

And again:

drākṣākvāthaḥ śālisaktūpapannaḥ
kṣaudraprāyaḥ śarkarāvāṃśimiśraḥ |
gauḍāṃśāḍhyaḥ satrijātaḥ sadhānyo
rāgo jñeyaḥ ṣāḍabo ḍāḍimāmlaḥ ||

"A decoction of grapes mingled with śāli-rice grits, charged with honey, combined with sugar and bamboo manna, enriched with a portion of treacle, seasoned with the three spices [mace, cardamom, cinnamon], (and) mixed with dhānya rice (is) to be known as rāga; (and) as ṣāḍaba (when it is in addition) acidulated with pomegranates."

I 3. 31

Sanskrit Text

pānakaṃ pañcasāraṃ vā[1] *navamṛdbhājanasthitam |*
mocacocadalair yuktaṃ sāmlaṃ mṛnmayaśuktibhiḥ ||

[1] B; *pañcasārākhyaṃ* K.

or, from clay shells, a five-essence potion (that is) kept in a new vessel, mixed with small banana and coco-nut pieces, (and) acidulated,

Tibetan Version

sñiṅ-po lṅa-yi [21 a 1] *btuṅ-ba ni |*
kham-phor sar-pa-la [[7]] *gnas-pa |*
chu-śiṅ rgya-star[1] *dum-bu bsres |*
skyur bcas kham-phor[2]*-snod-kyis btuṅ ||*

[1] CD; *rgyas-ltar* NP. [2] CDN; *por* P.

(Moreover) one shall drink from clay cups a five-essence potion (that is) kept in a new clay vessel, mixed with small banana (and) coco-nut pieces, (and) acidulated.

Remarks

pānaka has been interchanged with its attribute *pañcasāra* and the following *vā* left untranslated. Yet it is not likely that the first pāda ran *pānakaṃ pañcasārākhyaṃ* in the basic text, which (according to the *apparatus criticus* of K) is the reading of all manuscripts but one. Indu adduces another Nighaṇṭu śloka:

drākṣāmadhūkamadhukakolaḍāḍimasādhitam |
pānakaṃ pañcasārākhyaṃ dāhatṛṣṇānivartakam ||

"Prepared from grapes, mahua fruits, liquorice, jujubes, and pomegranates, the potion called "five essences" (is) eliminative of heat and thirst."

coca (K wrongly prints a second *moca*) usually denotes the cinnamon bark but may also stand for the coco-nut, the fan-palm fruit, and the banana (MW p. 402). Adding to this uncertainty, Aruṇadatta identifies it as *panasaphala* "bread-fruit," while Indu is silent on the point. Candranandana and Hemādri, however, give *nālikera* "coco-nut" as equivalent, and this is also the meaning of *rgya-star* (corrupted to *rgyas-ltar* in NP), which recurs in 5.19 & 6.117 as the sole spelling of all xylographs and roughly translates "large nut."

mṛnmayaśukti "clay shell," which signifies a thin-walled cup (*tanukaiś caṣakaiḥ* Candranandana), has been rendered tautologically by *kham-phor-snod* "clay-vessel cup."—*por* (for *phor*) in P is a miscarving.

I 3. 32

Sanskrit Text

pāṭalāvāsitaṃ cāmbhaḥ sakarpūraṃ suśītalam /
śaśāṅkakiraṇān bhakṣyān rajanyāṃ bhakṣayan pibet //

and water (that is) perfumed with trumpet-flowers, charged with camphor, (and) very cold. Taking at night moonbeams as food, one shall drink

Tibetan Version

chu ni pa-ta-las bsgos[1]*-śiṅ* /
(2) ((2)) *ga-pur*[2] *bcas-śiṅ śin-tu bsil* /
zla-zer lta-bui [2] *bza-ba ni* /
mthsan-moi[3] *dus-su bza*[[8]]*-ba daṅ* //

[1] CD; *bsgoṅs* NP. [2] NP; *bur* CD. [3] CD; *mo* NP.

Taking in the night-time water (that is) perfumed with trumpet-flowers, charged with camphor, and very cold, (and) food (that is) like moonbeams,

Remarks

For *bsgos* "perfumed" (~ *āvāsita*; cf. 2.31) NP have substituted *bsgoṅs* "made into balls" (~ *piṇḍita*), which bears every mark of a redactional change.

ambhas "water" has been transferred to the head of the stanza and connected with *bhakṣayan* in 32d instead of *pibed* in 30c.

For *ga-pur* CD have *ga-bur*, the same distinction being made in 3.40; of other stanzas compared, 3.20 & 53 read *ga-pur*, while 13.6 has *ga-bur*. This uncertainty of spelling is also reflected in the dictionaries (*ga-pur* Jäschke, *ga-bur* Das); the Mvy. writes *ga-pu-ra* in 5834 and *ga-bur* in 6258. It is noteworthy that the initial media is not subject to a similar fluctuation though, going by the Sanskrit, a tenuis should be expected at least in part of the cases.

śaśāṅkakiraṇān bhakṣyān bhakṣayan "taking moonbeams as food" has been rendered by *zla-zer lta-bui bza-ba bza-ba daṅ* "with taking food (that is) like moonbeams," the cognate accusative having been retained.—"Moonbeams" are defined by Indu, who again cites an unknown authority, as follows:

vāṃśīpiṣṭasitākhaṇḍaiḥ sagodhūmapriyaṅgubhiḥ /
kṣīre pākaghane kṣiptaiḥ piṇḍāś candrakarāhvayāḥ //

Lumps out of bamboo manna, flour, and sugar candy mixed with wheat and millet (and) thrown into milk thickened by boiling (are) called "moonbeams."

On what grounds the dish is named "moonbeams" in Sanskrit and in what way it can be characterized as "moonbeam-like" in Tibetan is not clear from this definition. More light is cast on the problem by Aruṇadatta and Candranandana, who identify the dish as some camphor preparation called "camphor tubes" (*karpū-*

ranāḍlikā, also spelt *karpūranālikā*) that is described in Bhpr. I 2.2.106 *sqq.*;[1] camphor, however, is often metaphorically expressed by words literally meaning "moon" (see MW s. vv. *candra*, *soma*, *indu*, *vidhu*, etc.), while the analogy between "tubes" and "beams" is too obvious to require elaboration.

rajanyām "at night" has been paraphrased by *mthsan-mo(i) dus-su* "in the night-time."

pibet "one shall drink" has been placed at the end of 33b.

[1] This description runs as follows:
ghṛtāḍhyayā samitayā lambaṃ kṛtvā puṭaṃ tataḥ /
lavaṅgolvaṇakarpūrayutayā sitayānvitam //
paced ājyena siddhaiṣā jñeyā karpūranālikā /
Having made an oblong leaf wrapper (that is filled) with wheat-flour enriched with ghee, and (that is) combined with sugar mixed with cloves, pepper, and camphor, one shall bake (it) in clarified butter; when ready, this (is) to be known as a "camphor tube."
Note: *ulvaṇa* is explained by the Hindi commentator as *maric* "pepper."

I 3. 33

Sanskrit Text

sasitaṃ māhiṣaṃ kṣīraṃ candranakṣatraśītalam /
abhraṃkaṣamahāśāla[1]*tālaruddhoṣṇaraśmiṣu* //

[1] B; *sāla* K.

sugared buffalo's milk (that is) cooled by the moon and stars. In groves [*vaneṣu* 34a] in which the hot-rayed one is darkened by cloud-grazing huge sal trees and palmyra palms,

Tibetan Version

zla-ba skar-ma ltar dkar[1]*-bai* /
ma-hei o-ma bsil-mo btuṅ /
sā-la tā[2]*-la chen-po*[3] *ni* /
sprin reg thsa-bai od-zer sgrib //

[1] CDN; *dka* P. [2] NP; *ta* CD. [3] NP; *mo* CD.

one shall drink cold buffalo's milk (that is) white like the moon (and) stars. Possessed [*bcas-nas* 36b] of beautiful groves [*nags-thsal bzaṅ* 34b] (that are) darkening the hot rays with cloud-grazing huge sal trees (and) palmyra palms,

Remarks

sasita "sugared" has been interchanged with *candranakṣatraśītala* and translated by *bsil-mo* "cold," which points to a variant *saśīta* in the basic text. Accordingly, *śītala* (which usually signifies "cool") has been given the rare sense of *dkar-ba* "white"; cf. *śītalacchada* "white leaf" or "white-leaved" MW p. 1078.—*dka-ba* in P is a carver's error.

abhraṃkaṣamahāśālatālaruddhoṣṇaraśmi "in which the hot-rayed one [i.e. the sun] is darkened by cloud-grazing huge sal trees and palmyra palms" has been rendered more freely by *sā-la tā-la chen-po* [v.l. *ta-la chen-mo*] *ni sprin reg thsa-bai*

od-zer sgrib "darkening the hot rays with cloud-grazing huge sal trees (and) palmyra palms." It may be noted by the way that *mahāśāla* cannot possibly be understood in this context to denote "grosse Häuser," as is done by HILGENBERG & KIRFEL.

I 3. 34

Sanskrit Text

vaneṣu mādhavīśliṣṭadrākṣāstabakaśāliṣu |
sugandhihimapānīyasicyamānapaṭālike ||

(and which are) profuse in bunches of grapes clinging to spring-flowers; in a rest-house [*kāyamāne* 35a] in which (are found) plenty of cloths besprinkled with fragrant cold water,

Tibetan Version

rgun-'brui sñe-ma gyur-za-źiṅ |
((3)) *'khri-śiṅ* (3) *daṅ ldan*[1] *nags-thsal* [3] *bzaṅ |*
[[21a1]] *dri-bzaṅ kha-bai*[2] *chu-yis ni |*
bsil[3] *khaṅ lus daṅ 'thsam byas-pa*[4] *||*

[1] NP; *ldan daṅ* CD. [2] NP; *khaṅ-pa* CD. [3] CDP; *gsil* N. [4] NP; *la* CD.

profuse in bunches of grapes, and endowed with creepers; of a rest-house (that is) cooled by fragrant cold water

Remarks

vana "grove" has been transferred to the end of the second hemistich and further specified by the addition of *bzaṅ* "beautiful."

mādhavīśliṣṭa "clinging to spring-flowers" has been separated from, and interchanged with, *drākṣāstabakaśālin* "profuse in bunches of grapes," and has been rendered more freely by *'khri-śiṅ daṅ ldan* "endowed with creepers." The term *mādhavī* (from *mādhava*) "spring-flower" denotes a species of creepers alternatively called *atimuktaka* and generally identified as Hiptage madablota GAERTN.—For *daṅ ldan* CD read *ldan daṅ*, which does not make sense here.

gyur-za, the correspondent of *śālin* "profuse," is of doubtful meaning and its rendition only tentative: SCHMIDT (according to JÄSCHKE, Dict. p. 518) takes it to signify, "what has become ripe and eatable"; ACHARYA (according to DAS, Dict. p. 1154) equates it to Skr. *nirbhara* and *puṣa* "dependence, support," while DAS himself (referring to the rTsis-gźi phyogs-bsgrigs ch. 17) understands by it "a tree bent under the weight of its flowers or fruits"; the Dict. of the Fr. Cath. Miss. p. 922 again translates "manger les épis mûrs." In the absence of further occurrences, no definite conclusion can be arrived at.

hima "cold" has been reproduced by *kha-ba*, which usually corresponds either to *tikta* "bitter" or to *kaṭu(ka)* "pungent" (v. remarks on 1.14), but sometimes assumes the present meaning as well: thus in 6.138 (~ *hima* "coldness"), Suv. p. 155.22 (~ *hima* "snow"), Suv. pp. 35.19 & 178.14 (~ *tuṣāra* "snow"), etc. CD write *khaṅ-pa* instead of *kha-ba*, which again does not make sense here.

sicyamāna "besprinkled" has been detached from its syntactical connection and removed to the next pāda, its place being taken by an added *bsil* "cooled" (misspelt *gsil* in N).

paṭālika "plenty of cloths" has been left untranslated, evidently for lack of space, and its attribute *sicyamāna* joined to *kāyamāna* instead.

I 3. 35—36

Sanskrit Text

kāyamāne cite cūtapravālaphalalumbibhiḥ /
kadalīdalakahlāra[1]*mṛṇālakamalotpalaiḥ* //
kalpite komalais[2] *talpe hasatkusumapallave* /
madhyaṃdine 'rkatāpārtaḥ svapyād dhārāgṛhe 'thavā //

[1] B; *kalhāra* K. [2] B; *komalaiḥ kalpite* K.

(and which is) covered with the shoots and fruit-pendants of mango-trees; (or) on a couch (which is) prepared from tender banana-leaves, white nymphaeas, lotus-fibres, nelumbos, and blue nymphaeas, (and) in which (are found) opening buds and sprouts: (there) one shall sleep at noon when pained by the heat of the sun; or in a bath-house

Tibetan Version

chag-chag btab daṅ a-mra-yi /[1]
ldum-bu 'bras-bu 'phyaṅ[2]*-ba daṅ* /
chu-śiṅ 'dab[3] *daṅ kalha*[4]*-ra* /
pad-rtsa padma utpa-la //
me-tog rgyas-pa daṅ ldan-par /
((4)) [[2]] *'jam-pai* (4) *gnas-mal bcas-nas* [4] *ni* /
phyed-dus ñi-mas gduṅ-bas[5]*-na* /
ñal-ba'am chu-yi khaṅ-pa ni //

[1] Line missing in NP. [2] CDN; *'chaṅ* P. [3] DNP; *'bab* C. [4] NP; *kal-lha* CD.
[5] N; *gduṅs-pa* CD; *gduṅ-pas* P.

(and) besprinkled; (or) of a couch (that is) soft in that it is furnished with shoots (and) fruit-pendants of mango-trees, banana-leaves, white nymphaeas, lotus-fibres, nelumbos, blue nymphaeas, (and) full-blown flowers: (there) one shall sleep at noon when pained by the sun; or in a bath-house

Remarks

kāyamāna "rest-house" has been transferred to the end of the preceding stanza and rendered etymologically by *khaṅ lus daṅ 'thsam byas-pa* "a house made suitable for the body." (The actual derivation remains yet to be established.) For *byas-pa* CD read *byas-la*, which seems corrupt inasmuch as a dative is incompatible with the sentence-construction.—*kāyamāna* is described by Indu as "a kind of house built from living bamboo etc., thatched with leaves, (and) varicoloured, or covered with patches of harita grass" (*ārdraveṇvādikalpitaḥ patrapihito vicitro haritaśāḍvalāvacchanno vā gṛhaviśeṣaḥ*).

The first hemistich is found only in CD; if it was originally left out by the translators and subsequently added by a redactor, or if this is simply an oversight on the part of NP, cannot be told for sure.

cita "covered" has been omitted and its adjunct *cūtapravālaphalalumbibhiḥ* "with the shoots and fruit-pendants of mango-trees" subordinated to the following *kalpita* "prepared."

lumbin is not listed in the dictionaries, though the spelling is confirmed by all extant editions. Judging from the Tibetan equivalent *'phyaṅ-ba* "hanging down" (miscarved *'chaṅ-ba* in P), it appears to be a secondary form of *lambin*. The commentators equate it to *stabaka* "bunch" or *saṃghāta* "cluster."

'bab (for *'dab*) in C is a xylographical error.

kalha-ra is a Tibetanization of *kalhāra*, which in its turn is an oft-recurring variant of *kahlāra* (the ligatures *lha* and *hla* being not always clearly discernible from each other). CD have corrupted this to *kal-lha-ra*.

For *kamala* "nelumbo" the translators have substituted the synonymous *padma*. On the various names for lotus and their identification see RAU, Asiatica p. 505 *sqq*.

kalpita "prepared from" has been expressed more generally by *daṅ ldan-pa* "furnished with" and rendered dependent on *komala* in the form of a supine, whereas *komala* "tender, soft" has been connected with *talpa* instead of *kadalī* etc.

The compound *hasatkusumapallava* has been deprived of its possessive character and, like *kadalī* etc., referred to *kalpita*. Besides this, *hasatkusuma* "opening bud" has been replaced by *me-tog rgyas-pa* "full-blown flower" and *pallava* "sprout" left untranslated.

The locatives *vaneṣu* 34a, *kāyamāne* 35a, and *talpe* 36a have been turned into (elliptical) terminatives governed by an inserted *bcas-nas* "possessed of."

arkatāpārta "pained by the heat of the sun" has been simplified to *ñi-mas gduṅ-bas-na* "pained by the sun."—*gduṅ-ba* in N and *gduṅs-pa* in CD are alternative spellings of equal frequency, while *gduṅ-pa* in P is a mistake.

The principal verb *svapyāt* "one shall sleep" has been kept in its original position and the ensuing locative *dhārāgṛhe*, together with its attribute, fashioned into a new sentence.

I 3. 37

Sanskrit Text

pusta[1]*strīstanahastāsyapravṛttośīravāriṇi* /
niśākarakarākīrṇe saudhapṛṣṭhe niśāsu ca //

[1] B; *putta* K.

in which cuscus-water is flowing from the breasts, hands, and mouth of a modelled woman. And on a moonbeam-flooded palace-roof garden (one shall fix) at night

Tibetan Version

bud-med bcos[1] *gzugs nu-ma lag* /
kha-las u-śir chu 'bab bya /
mthsan-mo yaṅ-thog rdo-thal byugs /
[[3]] *zla-bai od-kyis bsil-bar ñal* //

[1] DNP; *bces* C.

cuscus-water shall flow from the breasts, hands, (and) mouth of a female effigy. At night one shall sleep on a roughcast roof-garden (that is) cooled by moonbeams.

Remarks

pustastrī "modelled woman" has been translated by *bud-med bcos gzugs* "a woman's artificial body, female effigy." What is meant here is a kind of gargoyle given the shape of a female statue.—*bces* (for *bcos*) in C is a mistake.

niśākarakarākīrṇa "flooded by moonbeams" has been interchanged with *niśāsu* "at night" and rendered freely by *zla-bai od-kyis bsil-ba* "cooled by moonbeams."

saudhapṛṣṭha "palace-roof garden" has been represented by *yaṅ-thog rdo-thal byugs* "roof-garden coated with mortar." While the commentators take *saudha* (from *sudhā* "mortar") for a substantive denoting a mortared house or "palace" (*harmya*), the Tibetans regard it as an adjective meaning "mortared, roughcast." It cannot be denied that this last interpretation, though less poetic, comes closer to reality.

The particle *ca* "and," so one should think, makes the present line still a part of the preceding sentence, and the addition in Tibetan of another *ñal* "one shall sleep" certainly warrants this assumption. The following *āsanā* "bedstead" (in 38 a), for which K reads *āsanaṃ*, would then have to be connected with *svasthacitta*, as is in fact done by the translators who insert a supine *bde-bar* for the purpose. However, both Aruṇadatta, Candranandana, and Indu start a new sentence here, letting it end with *āsanā* (*āsanaṃ*) and supplying *kāryā*, *śasyate*, or *kāryam* as predicate. The question of whether or not such an enjambment should be conceded is ultimately one of personal taste.

I 3. 38

Sanskrit Text

āsanā [3] *svasthacittasya candanārdrasya mālinaḥ* /
nivṛttakāmatantrasya susūkṣmatanuvāsasaḥ //

[1] B; *āsanaṃ* K.

one's bedstead. From him whose mind is at ease, (who is) moist with sandal (and) adorned with garlands, by whom the manual of love has been put aside, (and) whose clothes are very thin and fine—

Tibetan Version

((5)) *mal-stan bde*[5]*-bar sems* (5) *bde-źiṅ* /
tsan-dan [1] *lde-gu ʾphreṅ* [2]*-ba thogs* /
rab-tu phra-bai gos bgos-śiṅ [3] /
ʾdod-pai rgyun-las ldog [4]*-par bya* //

[1] NP; *tsandan* CD. [2] NP; *phreṅ* CD. [3] NP; *te* CD. [4] NP; *bzlog* CD.

Being at ease in one's mind in that one is content with one's bedstead, sporting sandal ointment (and) garlands, (and) being clad with very thin clothes: one shall turn away from the stream of love.

Remarks

While in Sanskrit the present stanza opens a period extending over the next 16 hemistichs, in Tibetan a break has been made after the fourth pāda, with the initial genitive attributes turned into a separate sentence. For the syntactical relation of *āsanā*, see remarks on last verse.

candanārdra "moist with sandal" and *mālin* "adorned with garlands" have been joined together into a single phrase: *tsan-dan lde-gu* (ʾ)*phreṅ-ba thogs* "sporting sandal ointment (and) garlands." On the spelling of *tsan-dan*, see v. 20.

nivṛttakāmatantra "by whom the manual of love[1] has been put aside" has been interchanged with *susūkṣmatanuvāsas* and converted into the main clause: *'dod-pai rgyun-las ldog-par bya* "one shall turn away from the stream of love." Although fitting the context, there can be no doubt whatever that *rgyun* "stream" is simply corrupt for *rgyud*, the proper equivalent of *tantra* "manual."—*ldog-pa* has been replaced in CD by the synonymous *zlog-pa.*

tanu "fine," which is more or less tautologic after the preceding *susūkṣma* "very thin," has been left untranslated. For *bgos-śiṅ* CD read *bgos-te.*

[1] This is not likely to refer to any erotic work, such as Vātsyāyana's Kāmasūtra, in particular.

I 3. 39

Sanskrit Text

jalārdrās tālavṛntāni vistṛtāḥ padminīpuṭāḥ |
utkṣepāś ca mṛdūtkṣepā jalavarṣihimānilāḥ ||

(from him) wet-cloth, palmyra-stalk, large lotus-leaf, and yak-tail fans (which), gently raised, (are) showering water and offering cool wind;

Tibetan Version

tā[1]*-lai bsil-yab spos-chus*[2] [[4]] *btab |*
padmai 'dab rgyas rluṅ-yab daṅ |
dal-gyis legs-par [6] *gyob-pa daṅ |*
rdzi-char[3] ((6)) *bser*[4]*-bu daṅ ldan bya ||*

[1] NP; *ta* CD. [2] CD; *chu* NP. [3] DNP; *thsar* C. [4] NP; *ser* CD.

Fans of palmyra palms besprinkled with sweet-scented water (and) fans of large lotus-leaves, swinging gently (and) properly and providing wind-rain (and) cool breezes;

Remarks

jalārdra has been joined to *tālavṛnta* and rendered by *spos-chus btab* "besprinkled with sweet-scented water" (for which NP read, less correctly, *spos-chu btab*). This makes it likely that the Tibetans had a variant *jalārdratālavṛntāni* before them and consequently took *jalārdra* in its literal sense "wet with water." The text known to the scholiasts and handed down to us has another meaning; here it is necessary to assume as the basic form a substantive *jalārdrā*, which recurs in Śiś. I 65 and denotes a wet cloth moved to and fro for the sake of cooling.

tālavṛnta "palmyra-stalk fan" has been translated *tā-lai bsil-yab* "fan of palmyra palm," which is in keeping with Candranandana's and Hemādri's interpretation. According to another explanation (followed by Aruṇadatta &Indu and also recorded by Candranandana), the term is used metaphorically for "fans made of the tail-feathers etc. of peacocks (and) having the form of palmyra-stalks" (*mayūrapicchādikṛtāni tālavṛntākṛtīni vyajanāni*). For *tā-la* CD write *ta-la* again; cf. v. 33.

daṅ after *rluṅ-yab* has no conceivable function other than that of an expletive.

utkṣepa has been omitted in Tibetan; Indu equates it to *cāmara* "yak-tail fan."

mṛdūtkṣepa, lit. "the raising of which is gentle," has been paraphrased *dal-gyis legs-par gyob-pa* "swinging gently (and) properly."

jalavarṣihimānila "showering water and offering cool wind" has been turned freely *rdzi-char (b)ser-bu daṅ ldan bya* "providing [lit. making provided with] wind-rain (and) cool breezes," the idea being that as these fans are besprinkled with water they afford not only wind but also rain, as it were.—*thsar* (for *char*) in C is a mistake.

I 3. 40

Sanskrit Text

karpūramallikāmālā hārāḥ saharicandanāḥ |
manoharakalālāpāḥ śiśavaḥ sārikāḥ[1] *śukāḥ ||*

[1] B; *śārikāḥ* K.

wreaths of camphor and of jasmine; strings of pearls furnished with yellow sandal; young thrushes (and) parrots whose chatter is lovely and sweet; (and)

Tibetan Version

(6) *ga-pur malli*[1]*-kai*[2] *'phreṅ*[3]*-ba |*
mu-tig do-śal tsan-dan[4] *dkar |*
ne-tso śa-ri-ka-la sogs[5] *|*
sgra sñan [[5]] *yid oṅ sgrogs-pa daṅ ||*

[1] NP; *bur ma-li* CD. [2] CD; *ka* NP. [3] NP; *phreṅ* CD.
[4] NP; *tsandan* CD. [5] NP; *stsogs* CD.

wreaths of camphor (and) of jasmine; pearl-necklaces white with sandal; parrots, thrushes, etc. sending forth a sweet (and) lovely chatter; and

Remarks

On *ga-pur* and *ga-bur* see v. 32. For *malli-ka* CD read *ma-li-kai*, the spelling being less correct but the genitive more adequate.

'phreṅ-ba and *phreṅ-ba* are alternative forms; cf. v. 38.

hāra "string of pearls" has been rendered *mu-tig do-śal* "pearl-necklace," while its adjunct *saharicandana* "furnished with yellow sandal" has been turned *tsan-dan dkar* "white with sandal." On *tsan-dan* and *tsandan* see v. 20.

manohara "lovely" and *kala* "sweet" have been transposed, while the bahuvrīhi has been resolved by adding *sgrogs-pa* "sending forth."—*śiśu* "young" has been omitted and *sogs* "etc." inserted after *sārika* "thrush," which has been interchanged with *śuka* "parrot."

I 3. 41

Sanskrit Text

mṛṇālavalayāḥ kāntāḥ protphullakamalojjvalāḥ |
jaṅgamā iva padminyo haranti dayitāḥ klamam ||

beautiful women (who), possessed of lotus-fibre bracelets (and) radiant with full-blown lotuses, (are) like moving water-lilies: (these) take away the weariness.

Tibetan Version

chuṅ-ma gdu-bu pad[1]*-rtsa 'dra* /
padma rgyas-pa lta-bur [7] *mdzes* /
padma-can ni 'gro 'dra-ba /
sñom-pa[2] *sel-bar byed-pa* ((7)) *yin* //

[1] DNP; *bde* C. [2] CD; *sñom-par* N; *sñoms-par* P.

women beautiful as full-blown lotuses in their lotus-fibre-like bracelets (and) resembling moving water-lilies: (these) take away one's weariness.

Remarks

The phrase *mṛṇālavalayāḥ kāntāḥ protphullakamalojjvalāḥ* "beautiful women possessed of lotus-fibre bracelets (and) radiant with full-blown lotuses" has been rendered freely by *chuṅ-ma gdu-bu pad-rtsa 'dra padma rgyas-pa lta-bur mdzes* "women beautiful as full-blown lotuses in their lotus-fibre-like bracelets," with the simile of the second line having been extended to the whole stanza.—*bde-rtsa* (for *pad-rtsa*) in C is a corruption.

padminī "water-lily" has been metaphrased by *padma-can*, the affix *can* corresponding to °*inī*.

haranti and *dayitāḥ* have been placed respectively at the end and beginning of the stanza.

sñom(s)-par (for *sñom-pa*) in NP seems to be a mistake occasioned by the following *sel-bar*.

I 3. 42

Sanskrit Text

ādānaglānavapuṣām agniḥ sanno 'pi sīdati /
varṣāsu doṣair duṣyanti te 'mbulambāmbude 'mbare //

The (gastric) fire of those whose body has been emaciated by (the period of) absorption, though (being already) weak, is (further) weakened during the rains by the humours. These get irritated when the sky is covered with clouds hanging down because of their water, (and that)

Tibetan Version

mthu 'phrogs(7)*-pas*[1] *ni na-bai lus* /
dman-par[2]*-las kyaṅ dman* [[6]] *gyur-te* /
dbyar ni[3] *gnod-pas gnod 'gyur*[4]*-te* /
mkha-la sprin 'dus chu-yis [21b1] *brlan* //

[1] NP; *pa* CD. [2] NP; *pa* CD. [3] CD; *kyi* N; *gyi* P. [4] NP; *gyur* CD.

The body (which is already) sick by the absorption of strength, after having become even weaker than weak, gets (further) affected by the humours in the rainy season. (When) heaps of clouds wetted with water (are seen) in the sky, (the humours) are irritated [*gnod-par byed* 44a]

Remarks

In their endeavour to follow the original word-order as closely as possible, the translators had to resort to syntactic changes on a large scale. Above all it was

imperative, once the predicates were kept in their medial position, to let the first sentence close with *sīdati* instead of *doṣaiḥ*, and the second with *duṣyanti* instead of *mandena* (in 44a). This again rendered necessary the addition after *mandena* of a new verb (*gnod-par byed*) that substantially agreed with *duṣyanti*. Furthermore, both subjects (*agni* and *te*) have been dropped, presumably for lack of space, and while the latter may still be inferred from the context, the former has lost its function to *vapus*, the bahuvrīhi compound having been stripped of its possessive character.

As for details, *ādāna* "absorption" has again been paraphrased by *mthu 'phrogs-pa* "absorption of strength" (cf. 3.2, 4, 17); but this time the reading *'phrogs-pa* occurs in all the block-prints. For the instrumental CD have substituted a temporal accusative.

glāna "emaciated" has been turned *na-ba* "being sick."

For *dman-par-las* CD write *dman-pa-las*, apparently in order to avoid the unusual combination of the affixes *par* and *las*. If this is the ordinary policy in such cases cannot be told for sure. Anyhow, as *dman-par* grammatically depends upon *gyur-te* and *las* merely serves as a comparative particle, the reading of NP is altogether unimpeachable.

api is referred by the commentators to *varṣāsu* and equated to *punar* "again," and that, as they put it, "because of the multivocalness of particles" (*anekārthatvān nipātānām* Aruṇadatta & Indu). But their interpretation is quite arbitrary and is not confirmed by the Tibetan.

dbyar ni "in the rainy season" has been replaced in NP by the genitive *dbyar-gyi* (misspelt *-kyi* in N) "of the rainy season."

For *'gyur-te* CD read *gyur-te*, thereby making the clause antecedent in time to what follows.

ambulambāmbude 'mbare "when the sky is covered with clouds hanging down because of their water" has been rendered very freely *mkha-la sprin 'dus chu-yis brlan* "(when) heaps of clouds wetted with water (are seen) in the sky."

I 3. 43

Sanskrit Text

satuṣāreṇa marutā sahasā śītalena ca /
bhūbāṣpeṇāmlapākena malinena ca vāriṇā //

by wind accompanied with drizzle and suddenly (turned) cold, ground vapour, water liable to sour digestion and polluted,

Tibetan Version

chu-thigs bcas-pai rluṅ daṅ ni /
graṅ-ba drag-por[1] *ldaṅ-ba daṅ /*
sa-yi rlaṅs-pa skyur smin[2] *daṅ /*
chu ni rñog-pa[3]((50a1))*-can-dag*(50a1)*-gis //*

[1] CD: *po* NP. [2] NP; *min* CD. [3] NP; *ma* CD.

by wind accompanied with drizzle, suddenly rising cold, ground vapour, sour digestion, polluted water,

Remarks

satuṣāra has been rendered by *chu-thigs bcas-pa*, which literally means "accompanied with waterdrops" and precisely agrees with the explanation offered by the commentators (*sajalakaṇa* Aruṇadatta & Candranandana, *sajalabindu* Indu). The word *tuṣāra* as such denotes anything from frost to cold, snow, fog, dew, and drizzle (cf. MW p. 452).

śītala has been interchanged with *sahasā* and regarded, not as an attribute belonging to *marut* (as is done by the scholiasts), but as an independent substantive. Consequently, *sahasā* has been taken for an attribute rather than adverb and paraphrased by *drag-por ldaṅ-ba* "rising suddenly." The absolute *drag-po* in NP is less satisfactory from the grammatical point of view.

amlapāka has been interpreted to be, not a possessive compound referring to *vāri* (as is suggested by the commentators in accordance with Car. I 6.34)[1], but an independent descriptive compound.—*min* (for *smin*) in CD is probably a mistake.

For *r̃nog-pa* CD write *r̃nog-ma*, both spellings being equally correct. The plural suffix *dag* seems to go, not so much with the noun to which it immediately belongs, but with the preceding nouns as well, which, taken together, indeed make up a plural. Like the case suffix *gis*, which is also more or less superfluous in view of the following *chuṅ-bas* (in 44a), it serves mainly as an expletive.

[1] *bhūbāṣpān meghanisyandāt pākād amlāj jalasya ca /*
varṣāsv agnibale kṣīṇe kupyanti pavanādayaḥ //

The strength of the (gastric) fire being weakened during the rains on account of evaporation from the ground, precipitation from the clouds, and sour digestion of water, the (humours) wind etc. get irritated.

I 3. 44

Sanskrit Text

vahninaiva ca mandena teṣv ity anyonyadūṣiṣu /
bhajet sādhāraṇaṃ sarvam ūṣmaṇas tejanaṃ ca yat //

and poor (gastric) fire. As the (humours and the gastric fire) irritate one another this way, one shall turn to all (substances) that (are) applicable to all humours and promotive of the (gastric) fire:

Tibetan Version

[[7]] *me-drod chuṅ-bas*[1] *gnod-par byed /*
phan-thsun gnod-pa de-la ni /
dro-źiṅ me[2]*-yi stobs bskyed*[3]*-pa /*
thun-moṅs[4] *gaṅ* [2] *yin bsten-par bya //*

[1] CDN; *chud-pas* P. [2] DNP; *mi* C. [3] NP; *skyed* CD. [4] N; *moṅ* CDP.

(and) poor heat of the (gastric) fire. As the (humours and the gastric fire) irritate one another, one shall turn to (those substances) which are warm, produce strength of the (gastric) fire, (and) are applicable to all humours:

Remarks

vahni "(gastric) fire" has been paraphrased by *me-drod* "heat of the (gastric) fire"; cf. *me-yi drod* in v. 18.

chud-pa (for *chuṅ-ba*) in P is corrupt.

iti "this way" and *sarva* "all" have been omitted, while *bhajet* "one shall turn to" has been placed at the end of the stanza.

ūṣmaṇas tejanam "promotive of the (gastric) fire" has been interchanged with *sādhāraṇa* "universal, applicable to all humours" and rendered freely by *dro-źiṅ me-yi stobs (b)skyed-pa* "being warm and producing strength of the (gastric) fire."—*mi* (for *me*) in C is a xylographical error.

For *thun-moṅs* CDP have substituted the alternative spelling *thun-moṅ*.

I 3. 45

Sanskrit Text

āsthāpanaṃ śuddhatanur jīrṇaṃ dhānyaṃ rasān kṛtān |
jāṅgalaṃ piśitaṃ yūṣān[1] *madhvariṣṭaṃ cirantanam ||*

[1] B; *yūṣaṃ* K.

a cathartic enema after one's body has been purged (with a vomitive etc.), old grain, prepared soups, game-meat, broths, old wine and ariṣṭa liqueur;

Tibetan Version

sbyaṅ-bas lus ni dag byas-la[1] */*
zas ni yaṅ-bag khu-ba bza /
skam-sai [[8]] *srog-chags śa-khu* (2) *daṅ /*
((2)) *sbraṅ-rtsi chaṅ*[2] *ni rñiṅ-pa btuṅ //*

[1] CD; *pa* NP. [2] NP; *can* CD.

having purged one's body with a cathartic enema, one shall eat as food a soup (made) of early-barley meal and drink game-broth and old mead;

Remarks

While the Sanskrit, up to 47 b, simply gives a list of the just mentioned substances, which syntactically still belongs to what precedes, the Tibetan starts a new sentence here, adding *zas ni bza* "one shall eat as food" and *btuṅ* "one shall drink" as predicates.

The first hemistich has been rendered *sbyaṅ-bas lus ni dag byas-la* "having purged one's body with a cathartic enema." This makes it virtually certain that the basic text read *āsthāpanaśuddhatanur* instead of *āsthāpanaṃ śuddhatanur*, all the more so as *āsthāpana* "cathartic enema" does not quite fit into the present list of victuals. There are three kinds of enemas: cathartic enemas, lubricant enemas, and urethra injections; cf. I 19.2. For *byas-la* NP have an absolute *byas-pa*.

jīrṇaṃ dhānyam "old grain" (that is, according to Indu's comment on v. 20, five- or six-month-old grain) has been replaced by *yaṅ-bag* "early-barley meal" and treated as an adjunct of *rasa* "soup," with *kṛta* "prepared" having been omitted. It is not impossible that the translators had a variant *jīrṇadhānyarasān* before them. The Tibetans distinguish barley into three varieties: early (*mgyogs-nas*), late (*ser-mo*);

and middling (*che-nas*) barley; the former is called alternatively *khra-ma*, *drug-cu-nas*, or *yaṅ-ma* and grows ripe in about 60 days (cf. JÄSCHKE, Dict. p. 304, s. v. *nas*).

jāṅgalaṃ piśitam "game-meat" has been simplified to *skam-sai srog-chags* "jungle-animal, game" and rendered dependent on *yūṣa* "broth." This points to a reading *jāṅgalapiśitaṃ yūṣaṃ* in the basic copy. The omission of *piśita* "meat" is not, however, absolutely certain inasmuch as *śa* might be taken for its equivalent; then *yūṣa* would correspond only to *khu* instead of the ordinary *śa-khu*.

madhu, equated by the commentators to *mārdvīka* "wine," has been interpreted as *sbraṅ-rtsi chaṅ* "honey-spirits, mead" (for which v. 22 reads *sbraṅ-chaṅ*), while *ariṣṭa* "ariṣṭa liqueur" has been left untranslated. The latter seems to be little known in Tibet, because it has been neglected once before (see v. 22). Here it may again be held that *ariṣṭa* is not missing but is represented by *chaṅ* (like in 5.70), while *madhu* has, in accordance with its literal meaning "honey," been reproduced by *sbraṅ-rtsi*. Yet the whole sentence-construction runs counter to such a formalistic interpretation[1], and that *sbraṅ-rtsi* should not be separated from *chaṅ* is also indicated by the variant *sbraṅ-rtsi-can* "provided with honey" in CD, which may be explained as denoting any kind of honey beverage.

[1] In retrospect, the same argument applies to the collocation *yaṅ-bag khu-ba*, which, if taken for an asyndeton, would undoubtedly come closer to the original. Here additional evidence may be found in the following *skam-sai srog-chags śa-khu*, which, in view of the governing *btuṅ*, can be understood only the attributive way, despite the absence of a genitive termination.

I 3. 46

Sanskrit Text

mastu sauvarcalāḍhyaṃ vā pañcakolāvacūrṇitam /
divyaṃ kaupaṃ śṛtaṃ cāmbho bhojanaṃ tv atidurdine //

whey richly mixed with sochal salt or besprinkled with powder of the five spices, rain-water, well-water, and boiled water; in very bad weather, however, food

Tibetan Version

dar-ba kha-ru-thsar sbyar-ba'am [1] /
thsa-ba lṅai [2] *phye-ma-can* /
khron-pai chu ni bskol-ba'aṅ ruṅ /
char chei [3] *dus-su kha-zas ni* //

[1] CD; *ba* NP. [2] NP; *lṅa ni* CD.

(moreover one shall take) buttermilk mixed with sochal salt or besprinkled with powder of the five spices, well-water, or else boiled one; at times of heavy rain food

Remarks

mastu "whey" has been replaced by *dar-ba* "buttermilk." Another such case is seemingly met with in I 14.22; but there *mastu* and *ariṣṭa* have been transposed, so that actually *mastu* corresponds to *źo-ga-chu* "whey" and *ariṣṭa* to *dar-ba* "buttermilk." For this last meaning of *ariṣṭa* see Ak. II 9.53.

A few words must here be said about *mastu*. Amarasiṃha (Ak. II 9.54) defines it as *maṇḍaṃ dadhibhavaṃ* "the scum produced upon curds" [i.e. sour cream], having previously (v. 49) explained *maṇḍa* by *sarvarasāgra* "the head of any liquid" [i.e. scum].[1] Other lexicographers follow suit. Thus Halāyudha (Abhidhānar. II 166) describes it as *dadhimaṇḍa* "the scum of curds,"[2] while Hemacandra (Abhidhānac. 396) states: *sarvarasāgryaṃ maṇḍam atra tu dadhije mastu* "(that which is) found on top of any fluid (is called) maṇḍa; if it is, however, produced upon curds, (it is called) mastu." Quite a different view is held by the commentators. To name only some, Kṣīrasvāmin (on Ak. II 9.54) understands *maṇḍa* as *dravo bhāgaḥ*, so that *mastu* would then be "the liquid part produced in curds" [i.e. whey]; Sāyaṇa (on ŚBr. III 3.3.2) interprets *mastu* as *dadhibhavaṃ sārabhūtam udakam* "the water produced in curds (and) constituting their chief part"; and Ḍalhaṇa (on Suśr. I 45.81 *sqq.*) calls it *adhodadhi jalamiśram* "the water-mixed lower part of curds." In later texts, the word is even given a sense contrary to its original meaning; thus Bhāvamiśra (Bhpr. I 2.5.21) says:

dadhnas tūpari yo bhāgo ghanaḥ snehasamanvitaḥ /
sa loke sara ity ukto dadhno maṇḍas tu mastv iti //

The thick (and) oil-containing part that (is found) on top of curds (is called) sara in common language; the diffused whey of curds, mastu.

The Tibetan rendition of the term, too, must be viewed in the light of this conspicuous change in meaning. While *mastu* has been replaced in the present case, it has been retained in 5.35 and translated there by *źo-kha-chu* "whey," for which CDP_2 read *źo-ga-chu* (the former corresponding in Mvy. 5693 to *dadhimaṇḍa*).

sauvarcalāḍhya "richly mixed with sochal salt" has been simplified to *kha-ru-tshar sbyar-ba* "mixed with sochal salt," the following *vā* (~'*am*) "or" being missing in NP. Sochal salt is prepared by boiling down soda with emblic myrobalan; RAY (History p. 228) identifies it as saltpetre.

By *pañcakola* "the five spices" are meant long pepper (*pippalī*), long-pepper roots (*pippalīmūla*), elephant pepper (*cavya*), plumbago (*citraka*), and dry ginger (*nāgara*). Instead of *lṅai* CD offer *lṅa ni*, which is probably corrupt for *lṅa-yi*.

divya (sc. *ambhas*) "rain-water" and *tu* "however" have been left untranslated, whereas *ca* "and" has been replaced by *'aṅ ruṅ* "or else."

atidurdina "very bad weather" has been paraphrased by *char chei dus* "time of heavy rain."

[1] LOISELEUR, in his translation, renders *maṇḍa* by "écume" but *mastu* by "petit-lait du caillé."

[2] AUFRECHT, in his glossary, takes *mastu* for "the liquid part of curdled milk, whey."

I 3. 47

Sanskrit Text

vyaktāmlalavaṇasnehaṃ saṃśuṣkaṃ kṣaudraval laghu /
apādacārī surabhiḥ satataṃ dhūpitāmbaraḥ //

(that is) perceptibly provided with sour matter, salt, and oil, completely dry, furnished with honey, (and) light. Not going on foot, smelling sweetly, (and) wearing constantly fumigated garments:

Tibetan Version

rab[1]*-skyur lan-thsva snum daṅ bcas* |
[[21 b 1]] *skam-źiṅ sbraṅ-rtsir ldan-la yaṅ* |
rkaṅ-gis mi 'gro dri-źim (3) *byugs*[2] |
rtag((3))*-tu gos ni spos*[3]*-kyis bdugs*[4] ||

[1] CD; *raṅ* NP. [2] CD; *byug* NP. [3] CD; *sos* NP. [4] NP; *bdug* CD.

(that is) provided with strongly sour matter, salt, (and) oil, dry, furnished with honey, and light. Not going on foot, anointed with perfume, (and) constantly fumigated with incense as to one's garments:

Remarks

vyaktāmlalavaṇasneha, lit. "in which sour matter, salt, and oil are perceptible," has been rendered by *rab-skyur lan-thsva snum daṅ bcas* "provided with strongly sour matter, salt, (and) oil." For *rab-skyur* "strongly sour matter" NP write *raṅ-skyur*, which Csoma translates as "vinegar," though this condiment was probably unknown in Tibet (cf. Jäschke, Dict. p. 27).

saṃśuṣka "completely dry" has been simplified to *skam*(*-pa, -po*) "dry."

surabhi, prop. "possessed of sweet smell," has been paraphrased by *dri-źim byugs* "anointed with perfume." The perfect *byug* given in NP is not attested so far and may be corrupt.

satatam "constantly" may be connected, as Indu points out, with both *surabhi* and *dhūpitāmbara*; the Tibetans have referred it to the latter.

dhūpitāmbara, lit. "whose garments are fumigated," has been resolved into *gos ni spos-kyis bdugs* "fumigated with incense as to one's garments." While *sos* (for *spos*) in NP is undoubtedly corrupt, *bdug* (for *bdugs*) in CD looks at least suspicious; cf. v. 15.

I 3. 48

Sanskrit Text

harmyapṛṣṭhe vased bāṣpaśītaśīkaravarjite |
nadījalodamanthāhaḥsvapnāyāsātapāṃs tyajet ||

one shall stay on a (sheltered) palace-roof garden free from vapour, cold, and drizzle. River-water, water-mix, sleep in the day-time, exertion, and sunshine one shall eschew.

Tibetan Version

khaṅ-bzaṅ[1] *steṅ-du ba-mo bsil* |
char-gyi zer spaṅs gnas-par bya[2] |
kluṅ[3]*-chu daṅ sbyar*[4] [4] *skyo-ma*[5] *daṅ* |
ñin-gñid[6] [[2]] *rtsol daṅ ñi*[7] *thsan spaṅ*[8] ||

[1] NP; *bzaṅs* CD. [2] NP; *byas* CD. [3] P; *rluṅ* CD; *klu* N. [4] DNP; *sbyor* C.
[5] DN; *skyo-me* C; *spyo-ma* P. [6] CD; *ñid* NP. [7] CD; *ñin* NP.
[8] CDP; *spaṅs* N.

one shall stay on a (sheltered) palace-roof garden, (thus) being free from hoar-frost, cold, (and) drizzle. River-water, mixed pap, sleep in the day-time, exertion, and hot sun one shall eschew.

Remarks

harmyaprṣṭhe "on a palace-roof garden" has been translated by *khaṅ-bzaṅ(s) steṅ-du*, which means literally "on top of a beautiful house." Compare the different interpretation in v. 37 of the synonymous *saudhaprṣṭha*.

vaset "one shall stay" has been removed to the end of the sentence on grounds of syntax. For *gnas-par bya* CD read *gnas-par byas* "having stayed," thereby subordinating the clause to what follows.

bāṣpa "vapour" (~ *rlaṅs-pa* Mvy. 1052 & 4489) has been replaced by *ba-mo* "hoar-frost," since in the rough climate of Tibet the moisture issuing from the ground is more likely to freeze than to evaporate.

śīkara "drizzle" has been rendered by *char-gyi zer(-ma)*, which signifies literally "raindrop."

varjita "avoided by, free from" has been metaphrased by *spaṅs* but construed differently; while belonging to *harmyaprṣṭha* in Sanskrit, it refers to the agent in Tibetan.

For *kluṅ-chu* "river-water" (misspelt *klu-chu* in N) CD have substituted *rluṅ chu* "wind (and) water," which is a redactional alteration made without consulting the Sanskrit text.

udamantha "water-mix" has been represented by *sbyar skyo-ma* "mixed pap," *sbyor skyo-me* in C and *sbyar spyo-ma* in P being simply xylographical errors. According to a Nighaṇṭu śloka cited by Indu,—

saktavaḥ sarpiṣābhyaktāḥ śītodakasamanvitāḥ |
nātidravo nātisāndra udamantha iti smṛtāḥ ||

"Groats oiled with ghee (and) charged with cold water, neither too liquid nor too solid, (are) called udamantha."

ñid (for *gñid*) in NP is suspect, particularly in view of the preceding *ñin*.

ātapa "heat, sunshine" has been turned *ñi thsan* "hot sun," for which NP have a corrupt *ñin thsan*; cf. 2.40.

spaṅ "one shall eschew" has been changed in N to *spaṅs* "having eschewed." If correct, this must be co-ordinated with *gyur-pa-la* in 49a: "with those who have eschewed . . . (and) who have become . . ."

I 3. 49

Sanskrit Text

varṣāśītocitāṅgānāṃ sahasaivārkaraśmibhiḥ |
taptānāṃ saṃcitaṃ vṛṣṭau pittaṃ śaradi kupyati ||

With those whose body has become used to the cold of the monsoon, when suddenly afflicted by sunbeams, the choler accumulated in the rainy season gets irritated in autumn.

Tibetan Version

dbyar lus bsil-bar gyur-pa-la |
'phral[1]*-du ñi-zer-gyis gduṅs-pas |*
char (4) ((4)) *'bab thse-na*[2] *bsags-pa-yi |*
mkhris-pa ston ni ldaṅ-bar 'gyur ||

[1] DNP; *'phrul* C. [2] NP; *na'aṅ* CD.

With those who have become cold as to the body in the monsoon, when suddenly afflicted by sunbeams, the choler accumulated at the time of rainfall gets irritated in autumn.

Remarks

varṣāśītocitāṅga "whose body has become used to the cold of the monsoon" has been rendered freely by *dbyar lus bsil-bar gyur-pa* "having become cold as to the body in the monsoon."

For *'phral-du* C has an erroneous *'phrul-du.*

saṃcita and *vṛṣṭi* have been transposed on grounds of syntax.

vṛṣṭi "rainy season" has been paraphrased by *char 'bab thse* "time of falling rain, rainfall." CD add an emphatic *'aṅ* to the temporal locative.

I 3. 50

Sanskrit Text

tajjayāya ghṛtaṃ tiktaṃ vireko raktamokṣaṇam /
tiktaṃ svādu kaṣāyaṃ ca kṣudhito 'nnaṃ bhajel laghu //

For its removal (are indicated) bitter ghee, purgation, (and) bloodletting. When hungry, one shall turn to bitter, sweet, astringent, and light food:

Tibetan Version

de bsal phyir ni sman-mar kha /
bkru-sman [[3]] *gtaṅ* [1] [5] *daṅ gtar-ga bya /*
kha daṅ mṅar daṅ bska [2]*-ba daṅ /*
bkres thse zas ni yaṅ-ba [3] *bza //*

[1] CD; *btaṅ* NP. [2] CD; *ska* NP. [3] CD; *yin-pa* NP.

For removing it one shall give bitter ghee (and) a purgative and shall do a bloodletting. One shall eat bitter, sweet, astringent, and—when hungry—light food:

Remarks

tajjayāya "for its removal" has been verbalized into *de bsal phyir ni* "for removing it."

ghṛtaṃ tiktam "bitter ghee" has been paraphrased by *sman-mar kha,* which means literally "bitter medicinal ghee"; on its preparation see IV 19.2 *sqq.*

For the missing predicate (*kāryam* or the like), *gtaṅ* "one shall give" and *bya* "one shall do" have been inserted. The form *btaṅ* in NP suggests an antecedence in time hardly intended by the author: "For removing it one shall do a bloodletting with bitter ghee (and) a purgative having been given (beforehand)."

Instead of *bska-ba* "astringent" NP write *ska-ba* "thick," which does not agree with the basic text and seems to be an arbitrary change made by a later redactor; cf. v. 30, where quite similarly *ska* "thick" has been altered to *bska* "astringent."

kṣudhitaḥ "when hungry" has been retained in its medial position and consequently referred only to *laghu,* although it belongs to the whole sentence.—*yin-pa* (for *yaṅ-ba*) in NP is a corruption.

bhajet "one shall turn to" has been placed at the end of the stanza and rendered by *bza* "one shall eat," which is later (in 52b) superseded by an additional *btuṅ* "one shall drink."

I 3. 51

Sanskrit Text

śālimudgasitādhātrīpaṭolamadhujāṅgalam[1] /
taptaṃ taptāṃśukiraṇaiḥ śītaṃ śītāṃśuraśmibhiḥ //

[1] B; °*paṭolaṃ madhu jāṅgalam* K.

rice, mung-beans, white sugar, emblic myrobalans, wild snake-gourds, honey, and game; to water [*jalam* 52d] (that is) heated by the beams of the hot-rayed one (and) cooled by the beams of the cold-rayed one,

Tibetan Version

'bras-chan mudga skyu-ru-ra /
sbraṅ-rtsi skam-sai pa-to-la /
(5) ((5)) *ñi-mai zer-gyis gduṅs-pa daṅ* /
zla-bai od-kyis bsil [[4]] *byas-la* //

boiled rice, mung-beans, emblic myrobalans, honey, game, (and) wild snake-gourds; one shall drink water [*chu btuṅ* 52b] (that is) heated by sunbeams and cooled by moon-rays,

Remarks

śāli "rice" has been translated by *'bras-chan* "boiled rice"; cf. v. 30.

sitā "white sugar" has been omitted, while *paṭola* "wild snake-gourd" has been placed after *jāṅgala* "game."

jāṅgala "game" has been rendered by *skam-sai,* on which see v. 20.

tapta "heated" and *śīta* "cooled" have been transferred to the end of their respective hemistichs, whereas *taptāṃśu* "hot-rayed one" and *śītāṃśu* "cold-rayed one" have been represented simply by *ñi-ma* "sun" and *zla-ba* "moon."

I 3. 52

Sanskrit Text

samantād apy ahorātram Agastyodayanirviṣam /
śuci haṃsodakaṃ nāma nirmalaṃ malajij jalam //

and this thoroughly day and night; (that is) detoxicated by the (heliacal) rising of Canopus, pure, called "swan-water," devoid of dirt, (and) destructive of dirt;

Tibetan Version

Ri-ṣi śar-bas dug med-pa /
[6] *ñin mthsan gñi-gar*[1] *sbyaṅs chu btuṅ* /
daṅ-bai[2] *dri med*[3] *chu źes-pa* /
dri med dri-ma sel 'gyur-ba //

[1] P; *gñis-kar* CD; *gñid-gar* N. [2] NP; *daṅs-pai* CD. [3] NP; *maṅ* CD.

detoxicated by the rising Canopus, (and) purified both day (and) night: (water that is) pure, called "dirt-free water," lacking dirt, dispelling dirt,

Remarks

The construction of what follows is slightly different from the original. The first pāda has been interchanged with the second and connected, not with the preceding *tapta* "heated" and *śīta* "cooled," but with a newly added *sbyaṅs* "purified," which renders the introductory *samantād api* "and this thoroughly" superfluous. Besides, *jala* "water" has been transferred from the fourth to the second hemistich and subordinated to a newly added *btuṅ* "one shall drink," so that what ensues (up to 53b) must be regarded as appositions rather than attributes.

ahorātram "day and night" has been represented more emphatically by *ñin mthsan gñi-gar* "both day (and) night," *gñis-kar* in CD being an alternative spelling of *gñi-gar* (corrupted to *gñid-gar* in N).

Agastya, also written *Agasti*, has been reproduced here and in IV 3.131 by the Sanskrit word *Ri-ṣi* (for *ṛṣi*), Agastya being evidently taken for the Indian sage *par excellence*. The proper Tibetan correspondent, which is given as *Ri-byi* in Mvy. 3457, occurs in IV 6.54 and VI 35.64, but only as the reading of CD, while NP have respectively *Ri-ṣi* and *Ri-yi* instead.

Canopus (α Carinae or α Argus) is a star of the first magnitude in the southern hemisphere and next to Sirius the brightest of all fixed stars; it is invisible in Europe, though. On the date of its heliacal rising and the rules for computing it, as noted by the indigenous astronomers, see COLEBROOKE, Essays II p. 310 *sqq*. The regent of Canopus is said to be the sage Agastya, from whom the star takes its name in Sanskrit. The story of Agastya cleaning the waters is also alluded to in VI 35.63 *sq*. The topic recurs in other medical texts (Car. I 6.46; As. I 4 ~ I p. 27b7 & VI 40 ~ III p. 328a20) as well as in classical poetry (Ragh. XIII 36). Its origin we were unable to trace.

udaya denotes in this connection what astronomers call the heliacal rising, that is, the first appearance of a star after a period of invisibility due to its conjunction with the sun. The Tibetan equivalent *śar-ba* may be understood either as a verbal noun, in which case it is the perfect root of *'char-ba* "to rise," or as a present participle, in which case it is a secondary form thereof.

Instead of *śuci haṃsodakaṃ nāma* "pure (and) called swan-water" the Tibetan reads *daṅ-bai dri med chu źes-pa* "pure (and) called dirt-free water," which has been changed by CD into *daṅs-pai dri maṅ chu źes-pa* "pure (and) called scent-rich water." Both versions are incompatible with the original, the latter clearly showing the polishing hand of a redactor. There can be little doubt but that the initial *daṅ-bai* is corrupt for *ṅaṅ-pai*, in which case the line would translate: "called dirt-free swan-water." Perhaps one should go even farther and place *ṅaṅ-pai* after *dri-med*, thereby bringing the Tibetan into full harmony with the basic text.

I 3. 53

Sanskrit Text

nābhiṣyandi na vā rūkṣaṃ pānādiṣv amṛtopamam |
candanośīrakarpūramuktāsragvasanojjvalaḥ ||

(and that is) neither causative of effusions nor rough, (but) nectar-like among the beverages etc.; (and)—beautiful(ly adorned) with sandal, cuscus, camphor, pearls, garlands, and (fine) clothes—

Tibetan Version

mi 'brug rtsub-pa ma yin-pa /
btuṅ-ba-la sogs bdud(6)((6))-*rtsir mthsuṅs* /
[[5]] *tsan-dan u-śir*[1] *ga-pur daṅ* /
mu-tig chun 'phyaṅ[2][7]-*'phreṅ*[3] *gos mdzes* //

[1] NP; *tsandan ur-śiṅ* CD. [2] N; *'phyeṅs* C; *'phyaṅs* D; *'phyan* P.
[3] NP; *phreṅ* CD.

neither causing effusions nor being rough, (and) resembling nectar among the beverages etc.; (and)—beautiful(ly adorned) with sandal, cuscus, camphor, pearl ornaments, garlands, (and fine) clothes—

Remarks

As *nirmala* "devoid of dirt" and *malajit* "destructive of dirt" in 52d, so *abhiṣyandin* "causative of effusions," *rūkṣa* "rough," and *amṛtopama* "nectar-like" have been put verbally: *'brug* (for *'brub*) "causing effusions," *rtsub-pa yin-pa* "being rough," and *bdud-rtsir mthsuṅs* "resembling nectar."

For *tsan-dan* CD write *tsandan*, on which see v. 20. For *u-śir* they read *ur-śiṅ*, which appears to be a popular etymology of sorts.

muktā "pearl" has been translated by *mu-tig chun* "pearl ornament," whereas *sraj* "garland" has been paraphrased by *'phyaṅ-(')phreṅ*, which properly means "dangling wreath." For *'phyaṅ* (miscarved *'phyan* in P) CD read *'phyaṅs* (miscarved *'phyeṅs* in C), the perfect participle being, however, less satisfactory in this connection.

I 3. 54

Sanskrit Text

saudheṣu saudhadhavalāṃ candrikāṃ rajanīmukhe /
tuṣārakṣārasauhityadadhitailavasātapān //

to the palace-white moonlight on palace(-roof garden)s at nightfall. Dew, alkali, surfeit, curds, sesame-oil, lard, sunshine,

Tibetan Version

khaṅ-bzaṅ[1] *rdo-thal-gyis dkar-źiṅ* /
zla-zer-can-du mthsan gnas kyaṅ[2] /
zil-pa thal-sman ha-caṅ 'draṅs[3] /
źo daṅ til-mar źag ñi[4] *thsan* //

[1] N; *khaṅ-bzaṅs* CD; *kha-bzaṅ* P. [2] NP; *bya* CD. [3] NP; *'graṅs* CD.
[4] DNP; *ñid* C.

one shall stay at night on palace(-roof gardens that are) white with mortar and flooded by moonbeams. Dew, alkali, surfeit, curds, sesame-oil, lard, hot sun,

Remarks

saudha (from *sudhā* "mortar") properly means "mortared" and usually stands for "mortared house, palace." In the first case, it has accordingly been translated by *khaṅ-bzaṅ(s)*, lit. "beautiful house" (cf. v. 48), *kha* in P being merely a xylo-

graphical error. (Aruṇadatta and Candranandana interpret *saudha* here in the sense of *dhavalagṛhapṛṣṭha* or *gṛhamastaka* "palace-roof garden.") In the second case, however, *saudhadhavala* "white like a palace" has been represented by *rdo-thal-gyis dkar(-ba)* "white with mortar" (cf. v. 37) and referred, not to *candrikā* "moonlight," but (along with this) to *saudha* "palace": *khaṅ-bzaṅ(s) rdo-thal-gyis dkar-źiṅ zla-zer-can-du* "on palace(-roof gardens that are) white with mortar and flooded by moonbeams."

rajanīmukhe "at nightfall" has been simplified to *mthsan* "at night" and *gnas kyaṅ* (v.l. *gnas bya*) "one shall stay" added as predicate.

kṣāra "alkali" has been rendered by *thal-sman*, which literally signifies "ash-medicine"; cf. 1.38.

For *ha-caṅ 'draṅs* CD have substituted the commoner spelling *ha-caṅ 'graṅs*.

ātapa "heat, sunshine" has again been paraphrased by *ñi thsan* "hot sun"; cf. 2.40 & 3.48.—*ñid* (for *ñi*) in C is a mistake.

I 3. 55

Sanskrit Text

tīkṣṇamadyadivāsvapnapurovātān parityajet |
śīte varṣāsu cādyāṃs trīn vasante 'ntyān rasān bhajet ||

pungent liquor, sleep in the day-time, and easterly wind one shall eschew. In the cold (and) the rainy season one shall turn to the first three, in spring to the last (three) flavours,

Tibetan Version

[[6]] *mi-bzaṅ chaṅ daṅ ñin-par ñal |*
(7) ((7)) *mdun-gyi bser*[1]*-bu yoṅs-su*[2] *spaṅ |*
dgun [22a1] *daṅ dbyar ni daṅ-poi*[3] *gsum |*
dpyid ni tha-mai ro gsum-ste[4] *||*

[1] N; *ser* CD; *bsil* P. [2] CDP; *yoṅsu* N. [3] CD; *po* NP. [4] NP; *bsten* CD.

bad liquor, sleep in the day-time, (and) easterly cold wind one shall eschew. In winter and monsoon one shall turn [*bsten* 56b] to the first three, in spring to the last three flavours,

Remarks

tīkṣṇamadya "pungent liquor" has been interpreted as *mi-bzaṅ chaṅ* "bad liquor."

purovāta "easterly wind" has been rendered by *mdun-gyi (b)ser-bu* "easterly cold wind," with *bser-bu* "cold wind" corrupted in P to *bsil-bu* "coolness" (?). In 2.40 (q.v.) the same expression is, in spite of the commentaries, more likely to denote frontal wind.

For *yoṅs-su* N uses the abbreviated spelling *yoṅsu*; cf. Introd. p. 23 n. 6.

śīta "cold (season)," which according to the scholiasts must be understood to mean *hemantaśiśira* "winter and pre-spring," has been translated simply by *dgun* "winter"; cf. 2.11 & 3.7.

Instead of *daṅ-poi*, which is correlated with the following *tha-mai*, NP write less correctly *daṅ-po*.

tri "three" has been reproduced twice, as is demanded by the context.

bhajet "one shall turn to" has been transferred by NP to the end of the sentence (in 56b), whereas CD have retained it in its original position, substituting *bsten* for *ste* and adding another *bsten* later on.

I 3. 56—57

Sanskrit Text

svādum̩ nidāghe śaradi svādutiktakaṣāyakān /
śaradvasantayo rūkṣam̩ śītam̩ gharmaghanāntayoḥ //
annapānam̩ samāsena viparītam ato 'nyadā /
nityam̩ sarvarasābhyāsaḥ svasvādhikyam ṛtāv ṛtau //

in summer to the sweet one, (and) in autumn to the sweet, bitter, and astringent ones. To sum up, in autumn and spring rough, in summer and autumn cold, in seasons other than these opposite food and drink; always constant use of all flavours, (but) in each season superiority of its own respective (flavour).

Tibetan Version

so-ga[1] *mṅar-te*[2] *ston-ka ni* /
mṅar daṅ kha daṅ bska-ba bsten /
mdor[[7]]*-na zas daṅ skom-dag ni* /
ston daṅ dpyid ni rtsub-pa-ste //
so-ga dbyar-mtha (50b1) *bsil*((50b1))*-bar* [2] *bya* /
gźan-dag-tu[3] *ni de-las bzlog* /[4]
rtag-tu ro kun bsten-pa-las /
raṅ-raṅ dus-su lhag-par bsten //

1 NP; *sos-ka* CD. 2 CD; *ste* NP. 3 CD; *du* NP.
4 Double śad wanting in N.

in summer to the sweet one, and in autumn to the sweet, bitter, and astringent ones. To sum up, food and drink shall be rough in autumn and spring and cold in summer (and) autumn; the contrary thereof (shall be the case) in the other (seasons). While constantly turning to all flavours, one shall primarily turn to each (flavour) in its own respective season.

Remarks

As pāda 57a has been placed before pāda 56c on grounds of syntax, the present two ślokas are best dealt with together. Apart from the just mentioned rearrangement of lines, the adverbial phrases *nidāghe*, *gharmaghanāntayoḥ*, *samāsena*, and *anyadā* have been put in front of their respective nouns, while the nominal diction has been verbalized by adding suitable predicates. Little remains to be said on other matters.

For *so-ga* CD have substituted the alternative spelling *sos-ka*; cf. Mvy. 8253.

For *mṅar-te* and *gźan-dag-tu* NP have retained the obsolete forms *mṅar-ste* and *gźan-dag-du*; cf. Introd. p. 33 n. 2.

atas has been connected with *viparīta* instead of *anyadā*, as would have to be expected from its position and Candranandana's comment; but Aruṇadatta and Indu put it the same way.

After *bzlog* the usual double śad is wanting in N.

I 3. 58

Sanskrit Text

ṛtvor antyādisaptāhāv ṛtusaṃdhir iti smṛtaḥ |
tatra pūrvo vidhis tyājyaḥ sevanīyo 'paraḥ kramāt ||

The two seven-day periods at the end and beginning of two (successive) seasons (are) called "the junction of two seasons." In these, the former regimen (is) gradually to be abandoned (and) the new one to be observed;

Tibetan Version

dus gñis thog [[8]] *mthai*[1] *źag bdun ni* |
dus mthsams yin-par śes-par bya |
der[2] *ni sṅa-mai cho-ga spaṅ* |
og-ma[3] *rim-bźin bsten*[3]*-par bya* ||

[1] NP; *mai* CD. [2] NP; *de* CD. [3] CDN; *mar* P.

The (twice) seven days at the beginning (and) end of two (successive) seasons one shall know to be the intermediate period of (two) seasons. In these, one shall abandon the former regimen (and) gradually turn to the new one;

Remarks

antyādi "end and beginning" has been translated in reverse order: *thog mtha* "beginning (and) end" (corrupted to *thog-ma* "beginning" in CD). The transposition is illogical, though.

ṛtusaṃdhi "junction of two seasons" has been paraphrased by *dus mthsams* "intermediate period of (two) seasons."

iti smṛtaḥ "(is) called . . ." has been rendered by *yin-par śes-par bya* "one shall know to be."

For *der ni* CD read *de ni*, which comes to the same.

sevanīya "to be observed" has been placed at the end of the sentence and turned *bsten-par bya* "one shall turn to."

og-mar (for *og-ma*) in P is a xylographical error.

kramāt "gradually," which belongs to *tyājya* and *sevanīya* alike, has been referred to the latter only.

I 3. 59

Sanskrit Text

asātmyajā hi rogāḥ syuḥ sahasā tyāgaśīlanāt ||

for (such) diseases (as are) caused by disagreeable (food) may result from practising the abandonment (too) suddenly.

Tibetan Version

((2)) ma(2)-spaṅs-na ni nad 'gyur-te |
'phral-du nad ni oṅ-bar 'gyur ||

as diseases arise from its non-abandonment, a disease may suddenly come upon one.

Remarks

The Tibetan version of this line is a paraphrase rather than a translation of the original Sanskrit, and a comparison of the two would be of no avail. In any case, it looks as if the translators read *sahasātyāgaśīlanāt* rather than *sahasā tyāgaśīlanāt*, analysing *sahasā atyāgaśīlanāt*.

I 3

Closing Line

In Tibetan—

yan-lag-brgyad-pai sñiṅ-po bsdus-pa-las |[1] *mdoi gnas-kyi*[2] [[22a 1]] *leu gsum-pao* || ||

[1] Phrase missing in NP. [2] Suffix wanting in NP.

In English—

From the Aṣṭāṅgahṛdayasaṃhitā, the third chapter of the Sūtrasthāna.

Fourth Chapter

I 4
Introductory Line

Sanskrit Text

athāto rogānutpādanīyādhyāyaṃ[1] *vyākhyāsyāmaḥ* ||[2]

[1] B; *rogānutpādanīyaṃ nāmādhyāyaṃ* K.
[2] K adds: *iti ha smāhur Ātreyādayo maharṣayaḥ*; cf. I 1 introd.

Now we shall set forth the chapter concerning the non-arising of diseases.

Tibetan Version

de-nas nad mi 'byuṅ-bar bya-bai dpyad-kyi leu bśad-par byao ||

Now will be set forth the chapter on the investigation into how a disease will not arise.

I 4. 1

Sanskrit Text

vegān na dhārayed vātaviṇmūtrakṣavatṛṭkṣudhām |
nidrākāsaśramaśvāsajṛmbhāśrucchardiretasām ||

The natural urges of wind, stool, urine, sneezing, thirst, hunger, sleep, cough, panting with fatigue, yawning, tears, vomiting, and sperm one shall not suppress.

Tibetan Version

phyi-dbugs bśaṅ gci[1] *sbrid*[4]*-pa daṅ* |
(3) ((3)) *bkres skom gñid daṅ lud ṅal*[2]*-dbugs* |
[[2]] *glal daṅ mchi*[3]*-ma skyug*[4]*-pa daṅ* |
khu-bai śugs ni dgag mi bya ||

[1] CDP; *ci* N. [2] NP; *pa* CD. [3] NP; *mchil* CD. [4] NP; *skyugs* CD.

The natural urges of wind, stool, urine, sneezing, hunger, thirst, sleep, cough, panting with fatigue, yawning, tears, vomiting, and sperm one shall not suppress.

Remarks

vegān na dhārayed "one shall not suppress the natural urges" has been transferred to the end of the stanza and *tṛṣ* "thirst" interchanged with *kṣudh* "hunger.' For the rest, the Tibetan version is a faithful reproduction of the original Sanskrit.

vāta "wind" has been translated by *phyi-dbugs,* which literally signifies "breath from behind."

For *gci* N erroneously writes *ci*.

śramaśvāsa has been explained by Candranandana as *śrameṇa janitaśvāsaḥ* "panting caused by fatigue." The correspondent *ṅal-dbugs* should consequently be understood the same way. That *śrama* and *ṅal* are dependent on *śvāsa* and *dbugs* follows of necessity from the context, as fatigue does not fall under the natural urges. Interestingly, CD have dropped *ṅal* and filled the resulting gap by substituting *lud-pa* for *lud*; this can only be the doing of a later redactor who was unaware of the syntactical relation and so took offence.

For *mchi-ma* "tear" CD read *mchil-ma* "spittle"; thus also, contingent on it, in v. 17. Here again a later hand was at work.

Instead of *skyug-pa* CD have *skyugs-pa*, the perfect root of that verb. As they are used here substantivally, both forms are possible.

I 4. 2

Sanskrit Text

adhovātasya rodhena gulmodāvartarukklamāḥ |
vātamūtraśakṛtsaṅgadṛṣṭyagnivadhahṛdgadāḥ ||

By the stoppage of the downward wind (are caused) visceral induration, secretory stasis, pain, weariness, retention of wind, urine, and feces, impairment of vision and digestion, and heart-disease.

Tibetan Version

phyen[1] *ni bkag-par gyur-pa-yis* |
skran daṅ rtug skam gzer sñom lci |
phyen[1] *daṅ bśaṅ gci khoṅ-du 'gags* |
[5] *mig rdul*[2] *drod chuṅ sñiṅ*[[3]]*-nad* ((4)) *'gyur* ||

[1] NP; *'phyen* CD. [2] NP; *rtul* CD.

By stopped wind are caused visceral induration, dry secretions, pain, dull weariness, inwardly retained wind, feces, (and) urine, weak eyes, poor (gastric) heat, (and) heart-disease.

Remarks

adhovātasya rodhena "by the stoppage of the downward wind" has been simplified to (')*phyen ni bkag-par gyur-pa-yis* "by stopped wind," with the action-noun replaced by the corresponding past participle and the genitive attribute changed into the governing noun. Similarly, *vātamūtraśakṛtsaṅga* "retention of wind, urine, and feces" has been represented by (')*phyen daṅ bśaṅ gci khoṅ-du 'gags* "inwardly retained wind, feces, (and) urine," with *khoṅ-du* added redundantly and *mūtra* put after *śakṛt*.

udāvarta "secretory stasis" has been translated by *rtug skam* "dry secretions," the main symptom standing for the disease. Similarly, *dṛṣṭyagnivadha* "impairment of vision and digestion" has been rendered by *mig rdul drod chuṅ* "weak eyes (and) poor (gastric) heat."—*rdul(-po)* is a secondary form of *rtul(-po)* recurring in Dzl. p. 125.2.

klama "weariness" has been turned pleonastically *sñom lci* "dull weariness." At the end of the stanza, *'gyur* "are caused" has been added as predicate.

I 4. 3

Sanskrit Text

snehasvedavidhis tatra vartayo bhojanāni ca /
pānāni bastayaś caiva śastaṃ vātānulomanam //

In this case (are prescribed) application of lubricants and diaphoretics, suppositories, (wind-promoting) food and drink, and enemas; (moreover), due regulation of the wind (is) commended.

Tibetan Version

Missing

Remarks

The present stanza is wanting in the Tibetan version as well as in all commentaries except Aruṇadatta's, and hence is undoubtedly an interpolation.

I 4. 4

Sanskrit Text

śakṛtaḥ piṇḍikodveṣṭapratiśyāyaśirorujaḥ /
ūrdhvavāyuḥ parīkarto hṛdayasyoparodhanam //

(By the stoppage) of feces (are) said [*smṛtāḥ* 5b] (to be caused) cramps in the calf, catarrh, headache, upward wind, colic, heart-trouble,

Tibetan Version

(4) *bśaṅ 'gags byin-pai ña 'gyur-źiṅ /*
cham-pas 'debs-śiṅ klad-pa na //

By stopped feces the muscles of the calf are (morbidly) altered, one gets afflicted with catarrh and sick in the head,

Remarks

śakṛtaḥ "of feces," to which *rodhena* "by the stoppage" must be added from 2a, has been translated *bśaṅ 'gags* "by stopped feces," the technique being the same as above.

The following diseases (up to 5b) have been represented by way of short sentences, with suitable verbs either supplied from the context (*'debs, 'gyur-ba*) or derived from the respective nouns (*na, 'byuṅ-ba*). An exceptional position is held by *piṇḍikodveṣṭa* "cramps in the calf," which has not only been verbalized but paraphrased as well: *byin-pai ña 'gyur* "the muscles of the calf are (morbidly) altered."

The second half of the stanza is spurious; it is not only missing in Tibetan but is also left unexplained by the scholiasts.

I 4. 5—6

Sanskrit Text

mukhena viṭpravṛttiś ca pūrvoktāś cāmayāḥ smṛtāḥ /
aṅgabhaṅgāśmarībastimeḍhravaṅkṣaṇavedanāḥ //
mūtrasya rodhāt pūrve ca prāyo rogās tadauṣadham /
vartyabhyaṅgāvagāhāś ca svedanaṃ bastikarma ca //

outflow of stool through the mouth, and the above-named diseases. Racking in the limbs, gravel, and pain in the bladder, the penis, and the groins (arise) from the stoppage of urine, and normally the above diseases (as well). The remedies for these (are) suppositories, inunction, bathing, sweating, administration of enemas,

Tibetan Version

khar ni mi-gtsaṅ 'byuṅ-ba daṅ /
snar bśad nad-du'aṅ 'gyur-ba yin /
gcin bsgags[1]*-pa-yis yan*[6]*-lag na /*
[[4]] *rdeu chu-so pho-mthsan daṅ //*
dku-yi naṅ na sṅar-gyi nad /
phal((5))*-cher 'byuṅ-ṅo*[2] *de-yi* (5) *sman /*
reṅ-bu bsku-byug lus spyiṅ[3] *daṅ /*
dugs daṅ sman-mar[4] *mas-btaṅ*[5]*-bao //*

[1] NP; *'gags* CD. [2] DP; *po* CN. [3] NP; *bciṅ* CD. [4] CDP; *ram* N. [5] NP; *gtor* C; *gtoṅ* D.

stool flows out into the mouth, and it comes to the above-named diseases. By stopped urine are normally caused sickness in the limbs, gravel, sickness in the bladder, the penis, and the side, (and) the above diseases (as well). The remedies for these are suppositories, inunction, dipping the body, making (it) warm, and medicinal oils (administered) as enemas.

Remarks

mukhena "through the mouth" has been translated by *khar ni* "into the mouth," the difference in meaning being only slight.

viṣ "stool" has been paraphrased by *mi-gtsaṅ*, which literally signifies "unclean."

smṛta "said" has been omitted.

aṅgabhaṅga "racking in the limbs" has been generalized to *yan-lag na* "sickness in the limbs," in the same way that *bastimeḍhravaṅkṣaṇavedanā* "pain in the bladder, the penis, and the groins" has been rendered by *chu-so pho-mthsan daṅ dku-yi naṅ na* "sickness in the bladder, the penis, and the side," with *na* being more likely to stand for *nad* than to serve as case-affix (in which event *vedanā* would be missing and *roga* would have to take its office).

mūtrasya rodhāt "from the stoppage of urine" has been removed to the beginning of the sentence (in 5c) and turned *gcin bsgags-pa-yis* "by stopped urine," the change of cases resulting from the difference in construction: while in Sanskrit something like *jāyante* "arise" (thus Aruṇadatta) must be supplied, the Tibetan has *'byuṅ-ṅo* "are caused" (corrupted to *'byuṅ-po* in CN).—*bsgags*, which recurs in v. 11, seems to be a rare perfect stem of either *'gag-pa* or *'geg(s)-pa* "to stop"; CD give the commoner *'gags* in both cases.

prāyas "normally," which in Sanskrit doubtless belongs only to the last clause, has in Tibetan been referred to the whole sentence.

abhyaṅga "inunction" has been reproduced by a hendiadys: *bsku-byug*, which properly means "besmearing & anointing"; cf. 2.7 & 9.

avagāha "bathing" has been expressed by *lus spyiṅ* "dipping the body" and *svedana* "sweating" by *dugs* "making (it) warm."—For *spyiṅ* CD read *bciṅ*, which is obviously a mistake.

bastikarman "administration of enemas" has been represented by *sman-mar mas-btaṅ-* [v.l. *gtoṅ-*] *ba* "medicinal oils (administered) as enemas," that is substantially, "lubricant enemas"; cf. I 19.2.—*ram* (for *mar*) and *gtor* (for *gtoṅ*), as found in N and C respectively, are xylographical errors.

I 4. 7—8

Sanskrit Text

annapānaṃ ca viḍbhedi viḍrodhotthesu yakṣmasu |
mūtrajeṣu ca[1] *pāne ca prāgbhaktaṃ śasyate ghṛtam ||*
jīrṇāntikaṃ cottamayā mātrayā yojanādvayam |
avapīḍakam etac ca saṃjñitaṃ dhāraṇāt punaḥ ||

[1] B; *tu* K.

and stool-loosening food and drink in diseases springing from the stoppage of stool; in those caused by (the retention of) urine, on the other hand, ghee is commended as drink, both before meals (in a small dose) and after digestion in a large dose, and this twofold application (is) known as an instillation. From the suppression again

Tibetan Version

zas skom bśaṅ-ba 'gags-pa daṅ |
bśaṅ 'gags[1][7][[5]]*-las byuṅ glo-gcoṅ mthsuṅs |*
chu bkag[2]*-pa-la*[3] *mar-sar*[4] *ni |*
che thsad tsam ni rab-tu sbyar ||

[1] CD; *'gag* NP. [2] CD; *'gag* NP. [3] NP; *las* CD. [4] NP; *gsar* CD.

. . .; in stopped urine, ghee shall be applied in as much as a full dose.

Remarks

As appears from the final *o* in 6d, the Tibetan begins a new sentence here. The first two lines, though still recognizable as a translation of their Sanskrit counterparts, are obscure if not corrupt, the main crux being *bśaṅ-ba 'gags-pa* "stopped stool," which is the very opposite of *viḍbhedin* "loosening stool"; perhaps *bśaṅ-ba 'gugs-pa* "restoring stool" should be read. Besides this, *yakṣman*, which is used here in the general sense of "disease" (*roga* Aruṇadatta, *vyādhi* Candranandana; cf. III 1.1), has been rendered *glo-gcoṅ mthsuṅs* "phthisis-like," with its syntactical relation left undetermined. Under such circumstances, we have abstained from turning the passage into English.

Of the remaining portion, only the words *mūtrajeṣu . . . śasyate ghṛtam . . . uttamayā mātrayā* and *dhāraṇāt* have been reproduced (for the latter see next stanza), and that with considerable liberty. Since the omissions do not affect a single verse but reduce two couplets to one, with nothing of importance missing, it stands to reason that the Tibetans have abridged the original text rather than followed a different version. The peculiar overlapping of sentences and the somewhat enigmatic definition of *avapīḍaka* may well have prompted this procedure.

With regard to the variants, the following may be noted: *'gag(-pa)* "stopping," as given by NP for the perfect forms *'gags* and *bkag-pa*, is hardly ever used and only badly fits the context; so does the gerundial suffix *las* in CD, which seems to be influenced by the preceding *'gags-las*, whereas *mar-sar* and *mar-gsar* are both of frequent occurrence (cf. Mvy. 5835).

I 4. 9

Sanskrit Text

udgārasyāruciḥ kampo vibandho hṛdayorasoḥ |
ādhmānakāsahidhmāś ca hidhmāvat tatra bheṣajam ||

of belching (result) anorexia, tremor, oppression in the heart (region) and the chest, inflation, cough, and hiccup; in this case the remedy (is) as in hiccup.

Tibetan Version

sgregs((6))*-pa bkag*[1](6)*-na yi-ga 'chus |*
lus 'dar sñiṅ daṅ braṅ 'gags na |
sbo-źiṅ lud-pa skyigs-bus [[6]] *'debs |*
dei[2] *sman skyigs-bu-dag* [22b1] *daṅ 'dra ||*

[1] NP; *bgag* CD. [2] CD; *de* NP.

In suppressed belching one is sick with a disturbed appetite, trembling body, (and) oppressed heart (region) and chest, inflated, and affected with cough (and) hiccup. The remedy for these (is) as in hiccups.

Remarks

To begin with, eructation is not mentioned in v. 1 as one of the natural urges. Since vv. 2—22 are otherwise strictly arranged according to that list, we have good reason to believe that the present stanza is an early interpolation.

While the word-order has been changed only in the second and fourth pādas, with *vibandha* and *hidhmāvat* placed after *hṛdayoras* and *bheṣaja* on syntactical grounds, the nominal style has been relinquished throughout in favour of a verbal mode of expression, the necessary predicates being either derived from the substantives in question (*bkag* from *dhāraṇa* in 8d and *sbo* from *ādhmāna*) or supplied from the context (*na* and *'debs*). Also, some of the diseases have been named after their principal symptoms: *aruci* "anorexia" corresponding to *yi-ga 'chus* "disturbed appetite," *kampa* "tremor" to *lus 'dar* "trembling body," and *vibandho hṛdayorasoḥ* "oppression in the heart (region) and the chest" to *sñiṅ daṅ braṅ 'gags* "oppressed heart (region) and chest." Besides, *tatra* "in this case" has been translated by *dei* "for these" and *hidhmāvat* "as in hiccup" rendered plurally: *skyigs-bu-dag daṅ 'dra* "as in hiccups," there being several kinds of hiccup (cf. III 4.19).—The spelling *hidhmā* occurs throughout the present text and hence has been retained despite Böhtlingk's assertion (pw vii p. 274) that it is, like *hikvā* and *hiṣkā*, corrupt for *hikkā*. Müller (WZKSO iii p. 14) is of opinion that it derives from popular usage.

As regards the variant readings, *bgag* (for *bkag*) in CD seems to be a secondary form (cf. Mvy. 7381), while *de* (for *dei*) in NP is less satisfactory from the grammatical standpoint.

I 4. 10

Sanskrit Text

śirortīndriyadaurbalyamanyāstambhārditaṃ kṣuteḥ |
tīkṣṇadhūmāñjanāghrāṇanāvanārkavilokanaiḥ ||

Headache, weakness of the senses, stiffness of the neck, and hemiplegia of the face (result from the suppression) of sneezing. By pungent

inhalants, collyria, perfumes, and sternutatories and by looking at the sun

Tibetan Version

sbrid bkag mgo na dbaṅ mi rno[1] /
gñeu[2] *reṅs kha yo 'gram chag*[3] *'gyur* /
dud rnon-gyis bdug mig-sman daṅ /
(7) *sna*((7))*-sman ñi-ma lta-ba-yis* //

[1] DNP; *rmo* C. [2] NP; *gña* CD. [3] NP; *chags* CD.

By suppressed sneezing are caused sick head, dull senses, stiff neck, wry mouth, (and) distorted cheek. By pungent inhalants, by perfumes, collyria, and sternutatories, (and) by looking at the sun

Remarks

The word-order of the Tibetan agrees with that of the Sanskrit except for *kṣuti*, which has been transferred to the beginning of the stanza, and *añjana*, which has been interchanged with *āghrāṇa*.

The translating-technique is much the same as in the previous verses, with *kṣuteḥ* (sc. *dhāraṇāt*) "from the suppression of sneezing" turned *sbrid bkag* "by suppressed sneezing" and the diseases named after their main symptoms. An exceptional position is held by *ardita* "hemiplegia of the face," which has been represented by a tautology: *kha yo 'gram chag* "wry mouth (and) distorted [lit. broken] cheek," either term being earlier (2.3 & 17) used alone in the same sense. The predicate, which is missing in Sanskrit, has been supplied by the Tibetans (*'gyur*). A slight deviation from the original lies in the fact that *tīkṣṇa*, which the scholiasts refer to the entire compound (except its final member), has been connected only with *dhūma*; as if to stress this point, its equivalent *rnon* has been given a (superfluous) case-ending of its own.

Turning to the variants, *rmo* in C is merely a carver's error, whereas *gña* and *chags* in CD are alternative spellings of *gñeu* and *chag*; on the former see Mvy. 9550.

I 4. 11—12

Sanskrit Text

pravartayet kṣutiṃ saktāṃ snehasvedau ca śīlayet /
śoṣāṅgasādabādhiryasaṃmohabhramahṛdgadāḥ //
tṛṣṇāyā nigrahāt tatra śītaḥ sarvo vidhir hitaḥ /
aṅgabhaṅgāruciglānikārśyaśūlabhramāḥ kṣudhaḥ //

one shall stimulate impeded sneezing; moreover, one shall repeatedly use lubricants and diaphoretics. Xerostomia, flaccidity of limbs, deafness, stupor, giddiness, and heart-disease (result) from the restraint of thirst. In this case every cold application (is) wholesome. Racking in the limbs, anorexia, lassitude, emaciation, stitches, and giddiness (result from the restraint) of hunger.

Tibetan Version

sbrid-pa 'gags[[7]]*-pa bsal bya-źiṅ* /
snum daṅ dugs kyaṅ bsten-par bya /

skom-pa bsgags[1][2]*-pas kha skams*[2]*-śiṅ* /
yan-lag mi bde rna mi gsaṅ //
mgo 'khor myos-śiṅ sñiṅ-nad 'byuṅ /
der bsil cho-ga thams-cad phan /
(51 a 1) [[8]] *bkres-pas lus* ((51 a 1)) *źig yi-ga 'chus* /
lus sñoms[3] *ñam chuṅ gzer mgo 'khor* //

[1] NP; *'gags* CD. [2] CDN; *bskams* P. [3] NP; *sñom* CD.

one shall remedy impeded sneezing; and moreover one shall keep to lubricants and diaphoretics. Through restrained thirst one's mouth is dry, one's limbs are not well, one's ears are not quick, one's head spins, one is stuporous, and heart-diseases arise. In this case every cold application is wholesome. By hunger one's body is ruined, one's appetite disturbed, one's body lazy, one's strength poor, one feels pain, (and) one's head spins.

Remarks

The arrangement has been altered only where absolutely necessary from the Tibetan point of view. Thus *pravartayet* has come to stand at the end of 11 a, *tṛṣṇāyā nigrahāt* at the head of 11 c (this, incidentally, being the reason why both stanzas are discussed together), *sarva* after *vidhi*, and *kṣudhaḥ* at the beginning of 12 c.

The phrase, however, has been changed throughout. Not only have the diseases been named after their principal symptoms, but the resulting new terms have also been turned into short sentences. In a number of cases, the outcome is somewhat vague or does not fit the basic text at all: thus *aṅgasāda* "flaccidity of limbs" has been rendered by *yan-lag mi bde* "one's limbs are not well," *aṅgabhaṅga* "racking in the limbs" by *lus źig* "one's body is ruined" (as against *yan-lag na* "sickness in the limbs" in v. 5), and *śūla* "stitch" by *gzer* "one feels pain."—*śoṣa*, on the other hand, which denotes any kind of desiccation and is not specified in the commentaries, has been paraphrased by *kha (b)skams* "one's mouth is dry" and hence may be understood as xerostomia.

Going into further details, *pravartayet* "one shall stimulate" has been replaced by *bsal bya* "one shall remove, remedy" (cf. 5.71) and *śīlayet* "one shall practise, repeatedly use" by *bsten-par bya* "one shall keep to."

tṛṣṇāyā nigrahāt "from the restraint of thirst" has been translated by *skom-pa bsgags-pas* "through restrained thirst."—For *bsgags* CD have substituted the commoner *'gags*; cf. v. 5.

kṣudhaḥ (sc. *nigrahāt*) "from the restraint of hunger," as this ellipsis must be completed after the preceding line, has been simplified to *bkres-pas* "by hunger."

Instead of *sñoms* CD offer the alternative spelling *sñom*.

I 4. 13

Sanskrit Text

tatra yojyaṃ laghu snigdham uṣṇam alpaṃ ca bhojanam /
nidrāyā mohamūrdhākṣigauravālasyajṛmbhikāḥ //

In this case light, fat, warm, and little food (is) to be taken. (From the restraint) of sleep (result) stupor, heaviness of head and eyes, indolence, yawning,

Tibetan Version

de-la[1] *zas yaṅ snum* [3] *dro daṅ*[2] /
chuṅ-ba[3]*-dag ni sbyar-bar bya* /
gñid bkag khoṅ myos spyi-bo mig /
lci-źiṅ sñom-la glal oṅ-źiṅ //

[1] DNP; *las* C. [2] CDP; *dag* N. [3] CD; *pa* NP.

In this case light, fat, warm, and little food shall be taken. From restrained sleep one is stuporous, one's head (and) eyes are heavy, one is indolent, yawning comes upon one,

Remarks

What has been said on the preceding stanzas with regard to the order of words and mode of expression also holds good for the present verse.

de-las (for *de-la*) in C and *dag* (for *daṅ*) in N are xylographical errors caused by the following *zas* and *chuṅ-ba-dag* respectively, while *chuṅ-pa* (for *chuṅ-ba*) in NP seems to be the relic of an outdated orthography.

yojya "to be taken" and *bhojana* "food" have been interchanged on grounds of syntax.

nidrāyāḥ (sc. *nigrahāt*) "from the restraint of sleep" has been translated by *gñid bkag khoṅ* "from restrained sleep."

I 4. 14

Sanskrit Text

aṅgamardaś ca tatreṣṭaḥ svapnaḥ saṃvāhanāni ca /
kāsasya rodhāt tadvṛddhiḥ śvāsārucihṛdāmayāḥ //

and rheumatism. In this case sleep and massages (are) desirable. From the stoppage of cough (result) its increase, dyspnea, anorexia, heart-disease,

Tibetan Version

[[22b1]] *lus źig sñam sems* (2) *de-la ni* /
gñid log ((2)) *lus mñes*[1] *phan-pa yin* /
lud-pa bkag-pas de 'phel-źiṅ /
dbugs mi bde[4]*-źiṅ yi-ga 'chus* //

[1] NP; *mñe* CD.

and one's body is, as it were, ruined. In this case going back to sleep (and) massaging the body are wholesome. By stopped cough the same is increased, one's breath is not well, one's appetite is disturbed,

Remarks

The practice of metonymizing and verbalizing begun in v. 11 has been continued in this and the subsequent stanzas, with a similar vagueness of expression noticeable in some cases, whereas the arrangement of words follows the original, apart from necessary but insignificant changes.

A problem is posed by *aṅgamarda*, which syntactically still belongs to the preceding list of diseases and hence cannot be taken in its literal sense of "body massage."

While the other commentators are silent on the point, Candranandana paraphrases: *aṅgāni mṛdyanta iva* "the limbs are, as it were, crushed." This harmonizes on the whole with the Tibetan rendering *lus źig sñam sems* "the body is, as it were, ruined," the first component of which has previously (v. 12) been used for translating *aṅgabhaṅga* "racking in the limbs." The term *aṅgamarda* should therefore be understood in a similar way; BÖHTLINGK (pw II p. 286, with reference to Car. II 6.8) suggests "Gliederreissen."—On the meaning of *sñam sems* (lit. "one thinks in one's mind") see I 11.20, where the clause *meḍhraṃ dhūmāyatīva* "the penis, as it were, smokes" has been turned *pho-mthsan thsig-pa sñam-du sems*.

For *mñes* CD have substituted *mñe*, the perfect and the future stem being more or less interchangeable when used substantively.

iṣṭa "desired, desirable" has been transferred to the end of the sentence and replaced by *phan-pa* "wholesome," with *yin-pa* added as copula.

hṛdāmaya "heart-disease" has been removed to the beginning of the next stanza, obviously for lack of space.

I 4. 15

Sanskrit Text

śoṣo hidhmā ca kāryo 'tra kāsahā sutarāṃ vidhiḥ |
gulmahṛdrogasammohāḥ śramaśvāsād vidhāritāt ||

desiccation, and hiccup. In this case a still more cough-destroying application (is) to be made. Visceral induration, heart-disease, and stupor (result) from suppressed panting with fatigue.

Tibetan Version

sñiṅ-nad skem[1]*-byed skyigs-bus 'debs |*
der ni lud bsal cho-ga [[2]] *bya |*
ṅal-dub dbugs ni bkag-pa-las |
skran daṅ sñiṅ nad myos(3)*-par 'gyur ||*

[1] NP; *skems* CD.

(and) one is stricken with heart-disease, desiccation, (and) hiccup. In this case a cough-destroying application shall be made. From suppressed panting with fatigue one gets sick with visceral induration and heart(-disease as well as) stuporous.

Remarks

śoṣa "desiccation" has been rendered *skem(s)-byed* "making dry," which, properly speaking, is the epithet of a demon that causes drought in general and desiccation of the body in particular. In Mvy. 4761 it is equated to *Skanda* "Attacker," a name of Kārttikeya, who, among other things, is leader of the demons of children's diseases (cf. VI 3.11). The word may also be used in the metonymical sense of drought and desiccation as such.

kārya has been transferred to the end of pāda b and *śramaśvāsād vidhāritāt* to the head of pāda c, both for syntactical reasons.

The dvandva compound *gulmahṛdrogasammoha* "visceral induration, heart-disease, and stupor" has been represented somewhat incongruously by *skran daṅ sñiṅ nad myos-par 'gyur*, lit. "one gets sick with visceral induration and in the heart (as well as) stuporous." Were it not for the terminative *myos-par*, one would rather translate: "visceral induration, heart-disease, (and) stupor are caused."

I 4. 16

Sanskrit Text

hitaṃ viśramaṇaṃ tatra vātaghnaś ca kriyākramaḥ /
jṛmbhāyāḥ kṣavavadrogāḥ sarvaś cānila[1]*jidvidhiḥ* //

[1] B; *sarvo 'trānila°* K.

In this case relaxation (is) wholesome and the wind-destroying method of treatment. From (suppressed) yawning (result) diseases (such) as (those resulting) from (suppressed) sneezing, and (in this case) every wind-destroying application (is wholesome).

Tibetan Version

de-la ((3)) *ṅal gso bya-ba daṅ* /
rluṅ sel bya-bai[1] *cho-ga phan* /
glal bkag[5]*-pa*[2] *ni sbrid bkag mthsuṅs* /
cho-ga thams-cad rluṅ 'joms bya //

[1] CD; *sel-ba-yi* NP. [2] NP; *na* CD.

In this case a treatment that will disperse fatigue and remove wind is wholesome. With suppressed yawning (it is) as with suppressed sneezing, (and in this case) every application that will destroy wind (is wholesome).

Remarks

The rhetorical order of words in the first line and the elliptical mode of expression in the second have been abandoned, with only the predicate to be supplied in either case.

viśramaṇa "relaxation" has been rendered *ṅal gso bya-ba* "going to disperse fatigue" and made dependent upon, rather than co-ordinate with, *kriyākrama* "method of treatment," which in its turn has been simplified to *cho-ga* "treatment." Similarly, *vātaghna* "destroying wind" has been translated by *rluṅ sel bya-ba* "going to remove wind"; the present participle *sel-ba* in NP, though coming closer to the basic text, is less satisfactory from the stylistic point of view.

jṛmbhāyāḥ (sc. *vidhāritāyāḥ*) "from suppressed yawning," as the ellipsis is best completed after the previous stanza, has been represented by a modal accusative: *glal bkag-pa ni* "with suppressed yawning." For this CD have substituted a locative assuming the function of a conditional gerund: *glal bkag-na ni* "if yawning has been suppressed."

roga "disease" has been dropped and the remainder of the compound given a more general meaning: *sbrid bkag mthsuṅs* "as with suppressed sneezing."

anilajit "destroying wind," like the above *vātaghna*, has been reproduced by a future participle: *rluṅ 'joms bya* "going to destroy wind." It would, of course, also be possible to take *rluṅ 'joms* alone for the correspondent of *anilajit* and *bya* for the predicate: "shall be made" (~ *kārya*; cf. v. 15); but then *thams-cad* "every" would be out of place, the sense being that any, not every, wind-destroying application shall be resorted to in this case.

I 4. 17

Sanskrit Text

pīnasākṣiśirohṛdruṅmanyāstambhārucibhramāḥ /
sagulmā bāṣpatas tatra svapno madyaṃ priyāḥ kathāḥ //

Catarrh, pain in the eyes, the head, and the heart, stiffness of the neck, anorexia, and giddiness—along with visceral induration—(result) from (suppressed) tears. In this case sleep, liquor, (and) cheerful words (are wholesome).

Tibetan Version

[[3]] *mchi*[1]*-ma bkag-pas mgo sñiṅ na* /
gña reṅs yi-ga 'chus mgo 'khor /
skran bcas sna-chu 'dzag (4) *'gyur der* /
gñid ((4)) *ṅoms chaṅ btuṅ gtam sñan phan* //

[1] NP; *mchil* CD.

By suppressed tears are caused sick head (and) heart, stiff neck, disturbed appetite, spinning head—along with visceral induration—, (and) dripping nasal mucus. In this case satisfying one's desire for sleep, drinking liquor, (and) cheerful talk (are wholesome).

Remarks

The word-order has been retained except for *pīnasa* and *priya*, which have been interchanged with *bāṣpatas* and *kathā*, and the nominal diction preserved except for *svapna* and *madya*, which have been turned into participial phrases, while the ellipses have again been duly completed. The names of the various diseases have for the most part been replaced by short descriptions of their main symptoms. Finally, *akṣi* "eye" has been left untranslated and *mchi-ma* "tear" altered to *mchil-ma* "spittle" in CD, on which see v. 1.

I 4. 18

Sanskrit Text

visarpakoṭhakuṣṭhākṣikaṇḍūpāṇḍvāmayajvarāḥ /
sakāsaśvāsahṛllāsavyaṅgaśvayathavo vameḥ //

Erysipelas, urticaria, leprosy, itching of the eyes, jaundice, and fever as well as cough, dyspnea, palpitation of the heart, freckles of the face, and swellings of the skin (result) from (suppressed) vomiting.

Tibetan Version

skyug[6]*-bro brnags*[1]*-pas me-dbal mdze* /
'bras daṅ mig nad [[4]] *gyan-pa rims* /
skya-rbab lud-pa dbugs mi bde /
daṅ-ga ro stod mi bde skraṅs[2] //

[1] CD; *mnags* NP. [2] NP; *skraṅ* CD.

By being replete with vomitus (are caused) erysipelas, leprosy, urticaria, disease (and) itching of the eyes, fever, jaundice, cough, dyspnea, bad

appetite (and indisposed) upper part of the body, (as well as) swellings of the skin.

Remarks

The word-order has been changed in four places: *koṭha* has come to stand after *kuṣṭha*, *pāṇḍvāmaya* after *jvara*, *hṛllāsa* after *vyaṅga*, and *vami* before *visarpa*.

The nomenclature of diseases is essentially the same as in the Mahāvyutpatti. Only the following deserve special mention:

koṭha is, according to VI 31.32 *sq*., a persistent form of *utkoṭha*, a disease characterized by numerous strongly itching, red-coloured, circular spots on the skin and identified by DUTT as Urticaria evanida (see JOLLY, Medicin p. 101), by others as impetigo, ringworm, etc. (see MW p. 313). Its usual Tibetan correspondent is *zlum-po*[1], which properly denotes any round-shaped object. In the present case it has been rendered by *'bras*, which is equated in Mvy. 9487 to *gaṇḍa* "pimple."

akṣikaṇḍū "itching of the eyes" has been translated by a hendiadys: *mig nad gyan-pa* "disease (and) itching of the eyes," that is substantially, "morbid itching of the eyes."

hṛllāsa "palpitation of the heart" has been represented more generally by *ro stod mi bde* "indisposed upper part of the body," whereas *vyaṅga* "freckles of the face" has been expressed altogether differently by *daṅ-ga* (sc. *mi bde*) "bad appetite." It is possible that the Tibetans had a variant reading before them or else mistook *lāsa* for *abhilāśa* "appetite" and *vyaṅga* (from *vi-añj*) for the homonymous *vyaṅga* (from *vi-aṅga*) "ill-limbed, crippled, deranged."

For *skraṅ*(*s*) see remarks on 5.34.

In other respects, the prefix *sa* "along with, as well as" has been omitted, while *vameḥ* (sc. *vidhāritāyāḥ*) "from suppressed vomiting" has been turned *skyug-bro brnags-pas* "by being replete with vomitus," *mnags* in NP being perhaps a rare secondary spelling of *brnags*. It is not, however, impossible that both *brnags* and *mnags* are corrupt for *brnaṅs*, the perfect of *rnaṅ-ba* "to stop," which would come closest to the original.

[1] Cf. IV 19.66, VI 31.32 *sq*., VI 32.33; in two other occurrences (IV 19.52 & 20.9) it is missing.

I 4. 19

Sanskrit Text

gaṇḍūṣadhūmānāhārā rūkṣaṃ[1] *bhuktvā tadudvamaḥ* /
vyāyāmaḥ srutir asrasya śastaṃ cātra virecanam //

[1] °*āhārān rukṣaṃ* B; °*āhāraṃ rūkṣaṃ* K.

A gargle, an inhalant, a fast, after one has eaten pungent (food)—its ejection, gymnastics, a bloodletting, and a purgative (are) commended in this case.

Tibetan Version

der[1] *kha bkaṅ dbo dud smyuṅ*[2] *gnas* /
rtsub zos[3] *de ñid skyug*[4]*-pa* (5) *daṅ* /
rtsol ((5)) *daṅ myur-bar gtar-ga gdab* /
[7] *bkru-sman btaṅ*[5]*-ba'aṅ* [[5]] *bsṅags-pa yin* //

[1] Missing in NP. [2] CDN; *myuṅ* P; NP add *bar*. [3] NP; *bros* CD.
[4] NP; *skyugs* CD. [5] NP; *gtaṅ* CD.

After one has filled one's mouth—spilling (its contents), keeping to an inhalant (and) a fast, after one has eaten pungent (food)—ejecting it, engaging in gymnastics, quickly doing a bloodletting, and giving a purgative will be commended in this case.

Remarks

While leaving intact the original word-order except for *śasta*, which has been interchanged with *virecana*, and *atra*, which has been transferred to the head of the stanza, the Tibetans have expanded the several subjects into participial phrases, adding suitable verbs if necessary. In the case of *gaṇḍūṣa* "gargle," apparently for want of an adequate term, they have resorted to the extraordinary paraphrase *kha bkaṅ dbo* "after having filled one's mouth—spilling (its contents)"; a similar roundabout expression occurs in 2.6, where *gaṇḍūṣa* is interpreted as *mkhur-bkaṅ-dor* "that which one spits out after having filled one's cheeks." In the case of *srutir asrasya* "bloodletting" they have added not only a verb but also an adverb: *myur-bar gtar-ga gdab* "quickly doing a bloodletting."

As regards the variants, NP have omitted *der* and compensated for the missing syllable by inserting *bar* after *smyuṅ* (misspelt *myuṅ* in P). For *zos* "after one has eaten" CD write *bros* "after one has tasted," which is less satisfactory in this context; since *zos* and *bros* are very similar in script, the latter may be nothing but a corruption. Instead of *skyug* (present) and *btaṅ* (perfect) CD read *skyugs* (perfect) and *gtaṅ* (future); as the distinction of tenses is abandoned in substantive usage, these substitutes are equally correct from the grammatical point of view.

I 4. 20

Sanskrit Text

sakṣāralavaṇaṃ tailam abhyaṅgārthaṃ[1] *ca śasyate* /
śukrāt[2] *tatsravaṇaṃ guhyavedanā śvayathur jvaraḥ* //

[1] B; *abhyaṅgārthe* K. [2] B; *śuklāt* K.

Besides, sesame-oil mixed with alkali and salt is recommended for inunction. From (suppressed) sperm (result) its outflow, pubic pain, cutaneous swelling, fever,

Tibetan Version

khu-ba bkag-pas de 'dzag daṅ /
pho-mthsan na daṅ or-nad rims //

By suppressed sperm are caused ['*gyur* 21 b] its outflow, penile disease, cutaneous swelling, fever,

Remarks

The first two hemistichs, though known to all commentators, are missing in Tibetan and seem to be an early interpolation.

In the second half of the stanza, *guhyavedanā* "pubic pain" has been translated by *pho-mthsan na* "penile disease," whereas the initial ellipsis has been completed as in previous such cases.

I 4. 21

Sanskrit Text

hṛdvyathā mūtrasaṅgāṅgabhaṅgavṛddhyaśmaṣaṇḍhatāḥ[1] |
tāmracūḍasurāśālibastyabhyaṅgāvagāhanam ||

[1] B; °*vardhmāśmaṣaṇḍatāḥ* K.

throbbing of the heart, retention of urine, racking in the limbs, swelling of the testicles, gravel, and impotence. Cock, arrack, rice, enema, inunction, bathing,

Tibetan Version

sñiṅ-nad chu[1] *'gags lus źig*[2] *daṅ* |
rdeu 'phel daṅ ma-niṅ 'gyur |
de-la khyim-byai śa daṅ chaṅ |
'bras-chan ((6)) *mas*[23a1][[6]]-*btaṅ*[3] (6) *lus spyiṅ*[4] *daṅ* ||

[1] CD; *chus* NP. [2] CD; *źigs* NP. [3] NP; *gtoṅ* CD. [4] NP; *bciṅ* CD.

heart-disease, retained urine, ruined body, gravel, testicular swelling, and impotence. In this case rooster-meat, arrack, boiled rice, an enema, dipping the body,

Remarks

hṛdvyathā "throbbing of the heart" has been translated by *sñiṅ-nad* "heart-disease," *mūtrasaṅga* "retention of urine" by *chu 'gags* "retained urine" (the instrumental *chus* in NP is obscure and no doubt corrupt), and *aṅgabhaṅga* "racking in the limbs" by *lus źig* "ruined body" (see v. 12; *źigs* in NP seems to be an alternative spelling).

vṛddhi has been interchanged with *aśman* and metaphrased by *'phel*; both words literally mean "increase" but in medical terminology denote a testicular swelling (cf. III 11 & VI 13). The Kottayam text and the parallel passage As. I 5.20 (our subsequent numeration) read *vardhman* instead, which also signifies "hernia"; both diseases are regarded as congenerous by Indian physicians (cf. JOLLY, Medicin p. 104).

'gyur "are caused" and *de-la* "in this case" have been added.

tāmracūḍa "red-crested one, cock" has been paraphrased by *khyim-bya* "domestic cock, rooster." As the food is meant in this case, the Tibetans have inserted *śa* "meat."

By *surā* and *chaṅ* is understood, not just plain liquor, but arrack or spirits made of grain; cf. 3.12.

śāli "rice" has been rendered by *'bras-chan* "boiled rice"; cf. 3.30 & 51.

abhyaṅga "inunction" has been dropped.

avagāhana "bathing" has again been turned *lus spyiṅ* "dipping the body"; as in v. 6, CD write *bciṅ* for *spyiṅ*, which does not make sense and appears to be a xylographical error occasioned by homophony.

I 4. 22

Sanskrit Text

bastiśuddhikaraiḥ siddhaṃ bhajet kṣīraṃ priyāḥ striyaḥ |
tṛṭśūlārtaṃ tyajet kṣīṇaṃ viḍvamaṃ vegarodhinam ||

milk prepared with bladder-cleansing (substances, and) lovely women one shall turn to (in this case. A patient) suffering from stoppage of the natural urges (and either) affected with thirst and stitches (and) emaciated (or) vomiting stool one shall give up.

Tibetan Version

chu-soi nad bsal til-mar btsos /
o-ma bud-med gźon bsten[1] *phan //*

[1] DNP; *bston* C.

and turning to prepared sesame-oil eliminative of bladder-diseases, to milk, (and) to young women are wholesome.

Remarks

The first half of the stanza has undergone two major changes of construction, not to mention the shift of *bhajet* and *priya*. One concerns the attribute *siddha* "prepared," which has been severed both from the accusative object *kṣīraṃ* it belongs to and from the instrumental *bastiśuddhikaraiḥ* it governs, and which has been joined to a newly added accusative object *til-mar* "sesame-oil." (Perhaps the translators had a variant text before them.) The other concerns the verb *bhajet* "one shall turn to," which has been deprived of its function as predicate and degraded to the role of a participle: *bsten* "turning to" (*bston* in C is an error), with a newly added *phan* "are wholesome" serving as predicate. Furthermore, *bastiśuddhikara* "bladder-cleansing" has been rendered by *chu-soi nad bsal* "eliminating bladder-diseases" and *priya* "lovely" replaced by *gźon* "young."

The second half of the stanza, the English translation of which follows Aruṇadatta's paraphrase, is missing in Tibetan as well as in Candranandana's commentary; it was, however, known to Hemādri and Indu.

I 4. 23

Sanskrit Text

rogāḥ sarve 'pi jāyante vegodīraṇadhāraṇaiḥ /
nirdiṣṭaṃ sādhanaṃ tatra bhūyiṣṭhaṃ ye tu tān prati //

All possible diseases are caused by provocation and suppression of the natural urges. A cure (has been) given (only) for those which (occur) most frequently among them.

Tibetan Version

śugs ni bkag daṅ btsir-ba-yis /
nad ni kun kyaṅ 'byuṅ-bar 'gyur /
śin-tu maṅ-po de-yi phyir /
gso[1][2]*-dpyad* [[7]] *maṅ-po 'dir bśad-do //*

[1] DNP; *gsod* C.

All possible diseases are caused by suppressed and forced natural urges. (Only) for the most frequent ones common methods of treatment have here been given.

Remarks

The second and fourth hemistichs have been interchanged with the first and third respectively in order to meet the requirements of Tibetan syntax.

vegodīraṇadhāraṇa "provocation and suppression of the natural urges" has been rendered *śugs ni bkag daṅ btsir-ba* "suppressed and forced natural urges."

sādhana "cure" has been translated by *gso-dpyad* "method of treatment" (*gsod* in C being a mistake) and specified by adding *maṅ-po* "many, frequent, common."

nirdiṣṭa "given" has been transferred to the end of the stanza on grounds of syntax.

tatra has been connected with *nirdiṣṭa* instead of *bhūyiṣṭha* and reproduced by *'dir*, which rather corresponds to *atra*, a slight irregularity necessitated by the change in relation.

bhūyiṣṭham, which is an adverb in Sanskrit, has been turned adjectively in Tibetan: *śin-tu maṅ-po* "most frequent." The following relative *ye* has been omitted.

I 4. 24

Sanskrit Text

tataś cānekadhā prāyaḥ pavano yat prakupyati |
annapānauṣadhaṃ tatra[1] *yuñjītāto 'nulomanam ||*

[1] B; *tasya* K.

And inasmuch as the wind is usually irritated by this (provocation and suppression of natural urges) in many ways, one shall apply to it food, drink, and medicine (suitable) for its regulation.

Tibetan Version

de-las phal-cher ((7)) *rluṅ du-ma |*
gaṅ (7) *phyir 'khrugs-par gyur-pas*[1]*-na |*
de phyir de-yi[2] *zas skom*[3] *sman |*
mñam-par 'gyur-bar[4] *sbyar-bar*[4] *bya ||*

[1] NP; *'gyur-bas* CD. [2] NP; *dei* CD. [3] CD add *daṅ*. [4] CD; *ba* NP.

Inasmuch as the wind is usually irritated by these (suppressed and forced natural urges) in many ways, one shall apply to it such food, drink, (and) medicine that it becomes normal (again).

Remarks

To keep the original sentence-construction, the Tibetans have radically changed the word-order, particularly in the second half of the verse, placing *anekadhā* after *pavana*, *tatra* before *annapānauṣadha*, *yuñjīta* at the end of 24d, and *atas* at the head of 24c.

prakupyati "is irritated" has been rendered by *'khrugs-par gyur-pa*, lit. "has been irritated," the perfect denoting here, not the tense proper, but the antecedence in time to the action of the principal verb *sbyar-bar bya*; as this stands in the future, the variant *'khrugs-par 'gyur-ba* in CD has much the same function, a perfect infinitive in compound present forms being not infrequent.

For *tatra* K reads *tasya*, which is supported by the Tibetan, the genitive being possible if rare in this connection; cf. MārkP. LI 11: *śubhāśubhe nṛṇāṃ yuṅkte* "he bestows good and evil upon men." It should be noted that *de-yi* is a Sanskritism inasmuch as *sbyor-ba* usually takes the dative or the postposition *daṅ*. Instead of *de-yi* CD write *dei*; to make up for the missing syllable, they insert *daṅ* between *skom* and *sman*.

anulomanam "for its regulation" has been represented by a supine: *mñam-par 'gyur-bar* "so that it becomes normal (again)." Here and in translating the predicate NP have disregarded the terminative case-ending.

I 4. 25

Sanskrit Text

dhārayet tu sadā vegān hitaiṣī pretya ceha ca |
lobherṣyādveṣamātsaryarāgādīnāṃ jitendriyaḥ ||

He, however, who desires welfare both after his death and here shall always suppress the urges of avarice, jealousy, hatred, envy, passion, etc. after having subjugated his senses.

Tibetan Version

'di daṅ gźan-du phan 'dod-pas |
'dod chen phrag-dog źe[[8]]*-sdaṅ* [3] *daṅ |*
ser-sna 'dod-chags-la sogs śugs |
rtag dgag[1] *dbaṅ*[2]*-po thul-bar bya ||*

[1] NP; *bkag* CD. [2] Missing in NP.

He who desires welfare in this and the other (world) shall always suppress the urges of avarice, jealousy, hatred, envy, passion, etc. (and) subjugate his senses.

Remarks

As in the preceding stanza, the word-order has been thoroughly changed in favour of the sentence-construction. This has been altered only by turning the predicate (*dhārayet*) into a future (*dgag* NP) or perfect (*bkag* CD) gerund and the predicate noun (*jitendriya*) into the main clause (*dbaṅ-po thul-bar bya*).—An interesting phenomenon is the omission in NP of *dbaṅ*, which reveals quite clearly the interdependence of these two xylographs (see Introd. § 21 *fin.*).

In other respects, *tu* "however" has been neglected and *lobha* "avarice" translated by *'dod chen*, lit. "great desire," a term corresponding in Mvy. 2210 & 2223 to the hybrid *icchantika* (cf. Edgerton, Dict. p. 113).

Finally, *pretya ceha ca* "both after death and here" has been paraphrased by *'di daṅ gźan-du* "in this and the other (world)."

I 4. 26

Sanskrit Text

yateta ca yathākālaṃ malānāṃ śodhanaṃ prati |
atyartha[1]*saṃcitās te hi kruddhāḥ syur jīvitacchidaḥ ||*

[1] B; *atyarthaṃ* K.

And one shall in good time strive after purgation of the secretions; for if accumulated beyond measure, they may boil up (and) cut off life.

Tibetan Version

((51 b 1)) *dri-ma-rnams ni* (51 b 1) *sbyaṅ-bai phyir* /
ji-bźin dus-su nan-tan bya /
de ni śin-tu gsogs gyur[1]*-na* /
śas-cher 'khrug[2]*-pas srog* [[23 a 1]] *rgyun gcod* //

[1] NP; *sogs 'gyur* CD. [2] NP; *'khrugs* CD.

One shall in good time make an earnest effort at purging the secretions; if accumulated beyond measure, they boil up vehemently and thereby cut off the stream of life.

Remarks

The rhetorical word-order in Sanskrit, which is marked by the hyperbaton-cum-tmesis of predicate and prefix in the first line and by the interstitial arrangement of the predicate nouns in the second, has given way to a grammatical one, while the construction has undergone no changes; only the particles *ca* and *hi* are missing in Tibetan.

yateta "one shall strive" has been rendered by *nan-tan bya* "one shall make an earnest effort."

malānāṃ śodhanaṃ prati "after purgation of the secretions" has been verbalized to *dri-ma-rnams ni sbyaṅ-bai phyir* "at purging the secretions."

For *gsogs gyur* "having become accumulated" CD write *sogs 'gyur* "becoming accumulated"; for the spelling of *(g)sog-pa* see remarks on 3.18.

To *'khrug-pas*, which CD have replaced by the perfect *'khrugs-pas* in order to stress the priority of action, the translators have added *śas-cher* "in an eminent degree, vehemently" (∼ *tīvra* Mvy. 7264 *sqq.*).—The instrumental serves to establish a causal relation to the following *gcod*, which we have expressed in English by inserting "thereby."

The metaphor *jīvitacchid* "cutting off life" has been expanded into *srog rgyun gcod* "cutting off the stream of life."

I 4. 27

Sanskrit Text

doṣāḥ kadācit kupyanti jitā laṅghanapācanaiḥ /
ye tu saṃśodhanaiḥ śuddhā na teṣāṃ punarudbhavaḥ //

The humours are sometimes irritated after having been subdued by fasting and cooking; with those, however, which (have been) purged by purgatives, no (such) reappearance (takes place).

Tibetan Version

gnod-pa [4] *smyuṅ daṅ bźu*[1] *byas-pas* /
bsal kyaṅ slar ni ldaṅ srid[2]*-kyi* /
gaṅ źig legs-par sbyaṅ-ba[3]*-dag* /
de ni ((2)) *slar yaṅ 'byuṅ mi 'gyur* //

[1] NP; *gźu* CD. [2] DNP; *srin* C. [3] NP; *sbyaṅs-pa* CD.

The humours, although removed by one's having made a fast and aided digestion, are liable to rise again; those, however, which are properly purged, do not reappear.

Remarks

A number of changes have been made in the arrangement and diction of the original. Thus *kadācit* "sometimes" has been omitted, while *kupyanti* "are irritated" has been transferred to the end of the sentence and replaced by *slar ni ldaṅ srid-kyi* "are liable to rise again," the gerund in *kyi* being a substitute for the adversative particle *tu*.—*srin* in C is a mistake.

jita "subdued" has been shifted to the end of the clause and rendered by *bsal kyaṅ* "though removed," a concessive sense being not necessarily implied by the Sanskrit.

laṅghanapācana "fasting and cooking" has been reproduced by *smyuṅ daṅ bźu byas*, which is best turned "having made a fast and aided digestion," both *smyuṅ* and *bźu* being elliptical terminatives dependent upon *byas* (lit. "having made [oneself] to fast and [the humours] to be digested"). For *bźu*, the future of *źu-ba*, CD read *gźu*, which seems to be an alternative spelling, though it is not otherwise attested as such.

saṃśodhanaiḥ śuddhāḥ "purged by purgatives" has been simplified to *legs-par sbyaṅ-ba* "purged properly," with the cognate instrumental left unheeded. Instead of the present *sbyaṅ-ba* CD use the perfect *sbyaṅs-pa*, which comes still closer to the basic text.

The words *na teṣāṃ punarudbhavaḥ* "with those ... no (such) reappearance (takes place)" have been put verbally: *de ni slar yaṅ 'byuṅ mi 'gyur* "those ... do not reappear."

I 4. 28

Sanskrit Text

yathākramaṃ yathāyogam ata ūrdhvaṃ prayojayet |
rasāyanāni siddhāni vṛṣyayogāṃś ca kālavit ||

He who knows the right time (for administering remedies) shall thereafter apply perfect elixirs and aphrodisiac preparations according to the (prescribed) order (and the attendant) circumstances.

Tibetan Version

dus[1] (2) *śes-pa-yis de phan*[[2]]*-chad |*
rim-pa bźin-du ci rigs-par |
bcud-kyis len-rnams [5] *grub-pa daṅ |*
ro-tsai sbyor-ba sbyar-bar bya ||

[1] C adds *dus*.

He who knows the right time (for administering remedies) shall thereafter apply perfect elixirs and aphrodisiac preparations according to the (prescribed) order (and the attendant) circumstances.

Remarks

While the word-order has again been adapted to Tibetan usage, with the subject and predicate moved to the beginning and end of the verse and the temporal placed before the modal adverb, the sentence-construction has been left unaltered.

Entering into particulars, *yathākramam* "according to the (prescribed) order" has been rendered by the original *rim-pa bźin-du*, whereas *yathāyogam* "according to the (attendant) circumstances" has been translated by the imitative *ci rigs-par*. The juxtaposition of these two modes of expression is remarkable.

rasāyana "elixir" has been represented by *bcud-kyis len*, which in this or similar forms[1] is its usual Tibetan correspondent. While *rasāyana* must be etymologized as that which comes forth (*ayana*) as juice (*rasa*) from pressed fruits, infused herbs etc., *bcud-kyis len* may be interpreted as an essence (*bcud*) by which (*kyis*) are obtained (*len-pa*) health, longevity etc.—The position of the plural suffix *rnams* after *bcud-kyis len* instead of *ro-tsai sbyor-ba* is striking; perhaps *rnam* should be read.

vṛṣyayoga, lit. "a preparation productive of sexual vigour," has been turned *ro-tsai sbyor-ba*, lit. "a preparation for sexual desire." The cognate accusative has for once been retained in Tibetan.

dus (after *dus*) in C is a dittography.

[1] *bcud-kyis len* also 5.21 & 6.157; *bcud-kyis len-pa* 18.17; *bcud len* 6.72, 84, 121, 161; *bdud-kyis len* [?] and *bcud-kyi len* Mvy. 5776.

I 4. 29—31

Sanskrit Text

bheṣajakṣapite pathyam āhārair bṛṃhaṇaṃ kramāt /
śāliṣaṣṭikagodhūmamudgamāṃsaghṛtādibhiḥ //
hṛdyadīpanabhaiṣajyasaṃyogād rucipaktidaiḥ /
sābhyaṅgodvartanasnānanirūhasnehabastibhiḥ //
tathā sa labhate śarma sarvapāvakapāṭavam /
dhīvarṇendriyavaimalyaṃ vṛṣatāṃ dairghyam āyuṣaḥ //

If (a patient) has been debilitated by medicine, strengthening (him) gradually by food such as rice, sixty-day-old rice, wheat, mung-beans, meat, and ghee—(which), in combination with cardiac and stomachic remedies, (is) promotive of appetite and digestion—as well as by inunctions, massages, baths, and purgative and lubricant enemas (is) wholesome. Thus he recovers comfort, intensity of all the fires, faultlessness of intellect, colour, and senses, potency, (and) longness of life.

Tibetan Version

sman-rnams-kyis ni lus sbyaṅs phan /
sa[1]*-lu drug-cu-pa daṅ gro*[2] /
mudga[3] *śa*[4] *daṅ mar-la sogs* /
((3)) [[3]] *phan-pai zas*[5]*-kyis rim lus rta*[6] //
(3) *yid oṅ drod skyed sman sbyar-ba* /
yi-ga ʼbyed-ciṅ[7] *ʼju*[8] [6] *byed daṅ* /
bsku-źiṅ[9] *dril-phyis khrus bcas*[10] *daṅ* /
drag-po ʼjam rtsi mas-btaṅ[11] *brtas* //
des ni me[12] *kun stobs ldan*[[4]]*-źiṅ* /

[1] NP; *sā* CD. [2] P; *dro* CD; *ʼgro* N. [3] CDP; *mubga* N. [4] DNP; *śad* C.
[5] CDP; *zad* N. [6] NP; *brtas* CD. [7] CD; *ʼbye-źiṅ* NP. [8] CDP; *bźu* N.
[9] CNP; *źaṅ* D. [10] NP; *byas* CD. [11] NP; *gtoṅ* CD. [12] DNP; *mi* C.

blo mdog dbaṅ-po dri-ma med /
de-bźin thse ((4)) *riṅ ro-tsa daṅ /*
dpal daṅ gzi-mdaṅs thob-par (4) *'gyur //*

Having purged one's body with medicines, one becomes gradually strong (again) as to one's body by wholesome food such as rice, sixty-day-old rice, wheat, mung-beans, meat, and ghee. Having become strong (furthermore) by appetizers and digestives combined with pleasant (and) stomachic remedies, by inunctions and massages accompanied with baths, and by enemas (made) of strong (and) mild fluids: the (patient) becomes endowed with strength as to all the fires and devoid of faults as to intellect, colour, (and) senses (and) thus possessed of long life, carnal desire, happiness, and vitality.

Remarks

The Tibetan version of this paragraph reveals considerable differences both between its two recensions and from the original. Those centre around the substitution of *brtas* for (*b*)*rta* in 29d ("having become gradually strong [again]") and of *byas* for *bcas* in 30c ("by having made inunctions, massages, and baths"), while these hinge upon the disconnection of stanzas 29 and 30 on the one hand and the connection of stanzas 30 and 31 on the other, to which add the modification of *bheṣajakṣapite*, the verbalization of *bṛṃhaṇa*, and the tripartition of *labhate*. Within this altered frame, the word-order strictly follows the basic pattern, except for pādas 29b and 31a. As an elaborate comparison with the Sanskrit would be inexpedient under such circumstances, only a few points of interest will here be discussed.

To begin with, *pathya* "wholesome" has been relieved of its office as predicate and degraded to the role of an attribute, its repetition (*phan* in 29a and *phan-pai* in 29d) evidently serving to emphasize the appositional nature of the intervenient words (29bc).

zad (for *zas*) in N is a xylographical error.

rta(*-ba*) in NP appears to be a secondary spelling of *brta-ba*. The omission of the prefixed *b* is attested so far only for the perfect *brtas*; cf. Jäschke, Dict. p. 224.

For *sa-lu* CD write *sā-lu*. The orthography varies elsewhere too; cf. Udr. pp. 1.9, 1.22, 19.24.

For *gro* "wheat" N has an erroneous *'gro*, whereas CD read *dro*, which, if correct, signifies the hot time of day (from about 9 a.m. till 3 p.m.) or a meal taken then, the idea being perhaps that a convalescent shall eat rice, sixty-day-old rice, and—"at noon" or "for lunch"—mung-beans, meat, ghee etc.; *godhūma* "wheat" would be missing in that case.

mubga (for *mudga*) in N and *śad* (for *śa*) in C are again carver's errors.

hṛdyadīpanabhaiṣajya "cardiac and stomachic remedies" has been translated *yid oṅ drod skyed sman*, which literally means "remedies pleasing the heart (and) producing (gastric) heat." The interpretation in this context of *hṛdya* as "pleasant" is quite untenable, though.—Remedies of the above description include, according to Aruṇadatta, dry ginger (*śuṇṭhī*), long pepper (*pippalī*), fresh ginger (*ārdraka*) cinnamon (*tvac*), cardamom (*elā*), or the like.

rucipaktida "promotive of appetite and digestion" has been represented by *yi-ga 'byed-ciṅ 'ju byed* "that which opens appetite and causes digestion," that is substantially, "appetizers and digestives."—For *'byed-ciṅ* NP have substituted the

intransitive *'bye-źiṅ*, which is less suitable here; *bźu* (for *'ju*) in N seems to be a mistake.

The mātra of *źiṅ* (in *bsku-źiṅ*) is missing in D; cf. Introd. p. 28 *sup.*

On the hendiadys *dril-phyis* see 2.14.

sa has been retained in NP as *bcas* but connected only with *snāna.*

nirūhasnehabasti "purgative and lubricant enemas" (cf. I 19.2) has been paraphrased by *drag-po 'jam rtsi mas-btaṅ* [v.l. *gtoṅ*] "enemas (made) of strong (and) mild fluids."

mi (for *me*) in C is a blunder.—On the various fires Aruṇadatta elaborates as follows:

tatra bhaumāpyāgneyavāyavyāḥ pañcoṣmāṇaḥ sanābhasāḥ pañcamahābhūtāgnayo dhātvagnayaḥ sapta trayodaśo jātharāgniḥ /

"Among these (are reckoned) the five kinds of heat relating to earth, water, fire, and wind as well as ether, (that is), the fires of the five gross elements, (moreover) the seven fires of the body-elements, (and) as the thirteenth the fire of the stomach."

śarman "comfort" has been moved to the end of the series of objects and turned *dpal daṅ gzi-mdaṅs* "happiness and vitality," *gzi-mdaṅs* being a tautological expression either component of which corresponds to Skr. *ojas*; on this term see 2.15.

vṛṣatā "potency" has been rendered by *ro-tsa* "carnal desire" (cf. v. 28) and interchanged with *dairghyam āyuṣaḥ* "longness of life," which again has been translated by *thse riṅ* "long life."

I 4. 32

Sanskrit Text

ye bhūtaviṣavāyvagnikṣatabhaṅgādisambhavāḥ /
kāmakrodha[1]*bhayādyāś ca te syur āgantavo gadāḥ* //

[1] B; *rāgadveṣa°* K.

Those which (are) caused by demons, poison, wind, fire, ruptures, fractures etc. and (include) passion, anger, fear etc. are the (so-called) accidental diseases.

Tibetan Version

[7] *'byuṅ-po dug*[1] *daṅ rluṅ daṅ me* /
mthson rmas[2] *chags*[3]*-grugs sogs*[4] *'byuṅ daṅ* /
'dod-chags źe-sdaṅ [[5]] *'jigs sogs*[5] *gaṅ* /
de ni glo-bur nad ces bya //

[1] NP; *dugs* CD. [2] NP; *smas* CD. [3] CN; *chag* DP. [4] NP; *stsogs* CD. [5] NP; *'jig-thsogs* CD.

Those which are caused by demons, poison, wind, fire, sword- or spear-wounds, fractures etc. and (include) passion, anger, fear etc. are called the accidental diseases.

Remarks

In accordance with Tibetan usage, the relative pronoun has been moved to the end of its clause and the predicate shifted to the close of the sentence. Otherwise, no changes in word-order and construction have been made.

dug "poison" has been replaced in CD by *dugs* "heat," which appears to be a mistake rather than a true variant.

kṣata "rupture" signifies, according to Suśruta (IV 2.20 *sq.*)[1], "an external wound at any part of the body that (is) neither a cut nor a stab (but is) indicative of the symptoms of both (and) uneven." Here it has been turned into its opposite *mthson rmas* "sword- or spear-wound," which would rather be *chinna* or *viddha* in Sanskrit terminology.—For *rmas* CD have substituted the alternative spelling *smas*.

bhaṅga "fracture" has been rendered by *chag(s)-grugs*, a hendiadys literally meaning "breaking & crumbling."

For *'jigs sogs*, the precise equivalent of *bhayādya* "fear etc.," CD write *'jig-thsogs*, which usually stands for Skr. *satkāya* "real personality" (Mvy. 1955 & 4684), one of the five heresies in Buddhism; cf. EDGERTON, Dict. p. 553. There can be no doubt but that a later redactor was here at work.

syuḥ, which must be regarded as an optative of softened statement (see WHITNEY, Skr. Gr. § 573a) meaning "are," has been reproduced by *ces bya* "are called."

[1] *nāticchinnaṃ nātibhinnam ubhayor lakṣaṇānvitam* //
viṣamaṃ vraṇam aṅge yat . . . . /

I 4. 33

Sanskrit Text

tyāgaḥ prajñāparādhānām indriyopaśamaḥ smṛtiḥ /
deśakālātmavijñānaṃ sadvṛttasyānuvartanam //

Avoidance of offences against wisdom [2.29], assuagement of the senses [2.29 & 4.25], awareness [2.46 *sq.*], knowledge of region [1.22 *sqq.*], season [2 *passim*], and constitution [1.9 *sq.*], (and) imitation of the conduct of sages [2.19 *sqq.*]:

Tibetan Version

śes-rab ñes-pa spaṅ-ba daṅ /
dbaṅ-po ñer[1] ((5)) *źi*[2] *dran-pa daṅ* /
yul [23b1] *dus bdag-ñid śes-pa daṅ* /
dam-pai spyod(5)*-pai rnam*[3] *'jug-pa* //

[1] DNP; *ñes* C. [2] CD; *źiṅ* NP. [3] NP; *rjes* CD.

Avoiding offences against wisdom, becoming assuaged as to one's senses, being aware, knowing region, season, and constitution, and imitating the conduct of sages:

Remarks

Except for the transposition of *tyāga* and *prajñāparādha* and the conversion into participles of the verbal nouns, the Tibetan is a faithful reproduction of the original Sanskrit.

As concerns the variant readings, *ñes* (for *ñer*) in C is simply a mistake caused by the preceding *ñes-pa*, while *źiṅ* (for *źi*) in NP is an old corruption passed from N into P.—*rnam*(*-par*) in the sense of *anu*, as given by NP, is extremely rare; it recurs, so far as we can see, only in the Laṅkāvatārasūtra (SUZUKI, Index s.v. *anugama*) and hence has been replaced in CD by the usual *rjes*(*-su*).

I 4. 34

Sanskrit Text

anutpattyai samāsena vidhir eṣa pradarśitaḥ |
nijāgantuvikārāṇām utpannānāṃ ca śāntaye ||

this method (has been) taught in brief for the non-arising of endogenous and accidental diseases and for the alleviation of (those which have) arisen.

Tibetan Version

lhan-cig skyes daṅ [[6]] *glo-bur nad |*
mdor-na ma skyes-pa-yi phyir[1] *|*
skyes-pa źi-bar bya-bai phyir |
cho-ga ʾdi ni bstan[2]*-pa yin ||*

[1] NP; *skyes mi ʾbyuṅ daṅ* CD. [2] NP; *bsten* CD.

with regard to endogenous and accidental diseases, this method has been taught in brief for (preventing those which have) not (yet) arisen (and) for alleviating (those which have) arisen.

Remarks

While leaving intact the subject-matter, the translators have taken considerable liberties in handling both the word-order and the sentence-construction of this stanza. Thus the third and fourth hemistichs have come to stand before the first and second respectively, to which add the transposition of *anutpattyai* and *samāsena*, and the genitive attribute *nijāgantuvikārāṇām* has been turned into a modal accusative.

The redactors of CD have made two further changes, substituting *skyes mi ʾbyuṅ daṅ* for *skyes-pa-yi phyir* and *bsten-pa yin* for *bstan-pa yin*. Our verse would then read in English:

> with regard to endogenous and accidental diseases, this method shall be observed—in brief—for making (those which have) not (yet) arisen not arise and (those which have) arisen sedate.

The secondary nature of this last interpretation is, however, quite obvious.

I 4. 35

Sanskrit Text

śītodbhavaṃ doṣacayaṃ vasante
viśodhayan grīṣmajam abhrakāle |
ghanātyaye vārṣikam āśu samyak
prāpnoti rogān ṛtujān na jātu ||

(By) quickly (and) properly purging in spring the accumulation of humours produced in the cold (season), in the cloudy season (that) caused in summer, (and) at the disappearance of clouds (that) formed in the rainy season: one never catches the diseases (usually) caused in (these) seasons.

Tibetan Version

graṅ-ba-las byuṅ ñes thsogs dpyid-kyi thse /
((6)) rnam bsal [2] so-ga-las byuṅ dbyar dus-na /
dbyar [[7]] bsags sprin bral dus-su (6) legs sbyaṅs-nas[1] */*
dus byuṅ nad ni nam-yaṅ 'byuṅ mi 'gyur //

[1] NP; *na* CD.

After having removed in spring-time the accumulation of humours produced in the cold (season and) having properly purged in the rainy season (that) caused in summer (and) at the time of the dissolution of clouds (that) gathered during the rains: the diseases (usually) caused in (these) seasons will never arise.

Remarks

The metre of this and the next stanza is not Anuṣṭubh but Upajāti, to which correspond 4×9 syllables in Tibetan.

A number of necessary rearrangements have been made in the third and fourth lines, with *ghanātyaya* put after *vārṣika*, *roga* placed after *ṛtuja*, and the predicate moved to the end.

As regards the construction, the present participle *viśodhayan* has been translated by two temporal—in CD conditional—past gerunds (*rnam bsal* 35 b and *sbyaṅs-na(s)* 35 c), while of its two adverbs *āśu* has been dropped and *samyak* coupled only with the second gerund. In another change of tenses (and words), the predicate *prāpnoti* "one catches" has become *'byuṅ 'gyur* "there will arise," with the former object (*rogān*) now serving as subject.

For the rest, *vasante* "in spring" has been rendered by *dpyid-kyi thse* "in spring-time," *abhrakāle* "in the cloudy season" by *dbyar dus-na* "in the rainy season," and *ghanātyaye* "at the disappearance of clouds" by *sprin bral dus-su* "at the time of the dissolution of clouds," each of the three locatives being represented in a different way, namely, by an accusative, locative, and terminative (see 3.7). This apparently intended variation contrasts strongly with the quadruple use of *'byuṅ-ba*.

I 4. 36

Sanskrit Text

nityaṃ hitāhāravihārasevī
samīkṣyakārī viṣayeṣv asaktaḥ /
dātā samaḥ satyaparaḥ kṣamāvān
āptopasevī ca bhavaty arogaḥ //

(By) always keeping to wholesome nourishment and deportment, acting upon mature consideration, being indifferent to worldly objects, generous, balanced, intent on truth, (and) full of patience, and keeping to the great: one becomes free from disease.

Tibetan Version

rtag-tu phan-pai zas daṅ spyod-lam bsten /
brtags[1]*-te byed-ciṅ yul-rnams-la mi chags /*
gtoṅ ldan [3] [[8]] sems sñoms bden ((7)) brtson bzod daṅ ldan /
ñams ldan sten[2]*-par byed-na nad med 'gyur //*

[1] DNP; *brtag* C. [2] CDN; *bsten* P.

If always keeping to wholesome food and behaviour, acting upon mature consideration, being indifferent to worldly objects, endowed with generosity, balanced in one's mind, intent on truth, (and) full of patience, (and) keeping to (those) possessed of greatness: one becomes free from disease.

Remarks

As the Sanskrit word-order is almost cut out for Tibetan requirements, no changes have been made in this regard, except for the transposition of *bhavati* and *aroga*.

In other respects, the several predicate nouns (°*sevin*, °*kārin*, etc.) have been combined into a multipartite hypothetical clause, with occasional slight modifications in phrasing (*dātṛ*, *sama*, *āpta*), whereas the word-play *āhāra*: *vihāra* has been abandoned.

As concerns the variants, *brtag* in C is only a secondary form of *brtags*, the perfect of *rtog-pa*, while *bsten* in P is the future of *sten-pa*, which is also tenable here.

In closing it may be noted that this and the previous stanza, with some variant readings, are also met with in Car. IV 2.45 & 46.

K appends two verses (again in the Upajāti metre) of which the former is found in 10, the latter in 14, out of 15 manuscripts utilized. They recur at the end of As. I 5 and read as under:

artheṣv alabhyeṣv akṛtaprayatnaṃ
kṛtādaraṃ nityam upāyavitsu /
jitendriyaṃ nānupatanti rogās
tatkālayuktaṃ yadi nāsti daivam //
kālo 'nukūlo viṣayā manojñā
dharmyāḥ kriyāḥ karma sukhānubandhi /
sattvaṃ vidheyaṃ viśadā ca buddhir
bhavanti dhīrasya sadā sukhāya //

"Him by whom no endeavour has been made at (getting) unreachable things, by whom attention has always been given to those knowing the (right) means, (and) by whom the senses have been subdued—befall no diseases unless there is divine power involved at the same time."

"Favourable time, pleasant sense-objects, righteous acts, action entailing happiness, obedient spirit, and pure intellect always redound to the happiness of a steadfast man."

I 4

Closing Line

In Tibetan—

(7) *yan-lag-brgyad*[1]*-pai sñiṅ-po bsdus-pa-las* /[2] *mdoi gnas-kyi*[3] *leu bži-pao* // //

[1] Omitted in C. [2] Phrase missing in NP. [3] Suffix wanting in NP.

In English—

From the Aṣṭāṅgahṛdayasaṃhitā, the fourth chapter of the Sūtrasthāna.

Fifth Chapter

I 5

Introductory Line

Sanskrit Text

athāto dravadravyavijñānīyam adhyāyaṃ[1] *vyākhyāsyāmaḥ* //[2]

[1] B; °*vijñānīyaṃ nāmādhyāyaṃ* K.
[2] K adds: *iti ha smāhur Ātreyādayo maharṣayaḥ*; cf. I 1 introd.

Now we shall set forth the chapter concerning the knowledge of the fluid substances.

Tibetan Version

de-nas chu sna-thsogs[1]*-la sogs-pai bye-brag śes-par bya-bai leu bśad-*[[23 b 1]]*-par byao* //

[1] CD add *pa*.

Now will be set forth the chapter on how one will know the difference between all sorts of water etc.

I 5. 1–2

Sanskrit Text

jīvanaṃ tarpaṇaṃ hṛdyaṃ hlādi buddhiprabodhanam /
tanv avyaktarasaṃ mṛṣṭaṃ śītaṃ laghv amṛtopamam //
gaṅgāmbu nabhaso bhraṣṭaṃ spṛṣṭaṃ tv arkendumārutaiḥ /
hitāhitatve tad bhūyo deśakālāv apekṣate //

Vitalizing, refreshing, pleasing one's stomach, satisfying, stimulating one's intellect, thin, of indistinct taste, savoury, cold, light, (and) nectar-like (is) Ganges water fallen from the sky; (as it is), however, touched by sun, moon, and wind (in falling), it is largely dependent upon place and time so far as its wholesomeness and unwholesomeness are concerned.

Tibetan Version

[4] *mkha-las 'bab*((52 a 1))*-pai gaṅgāi*[1] *chu* /
'thso byed ṅoms byed yi[2]*-gar oṅ* /
thsim-źiṅ[3] *sems ni gsal byed*(52 a 1)*-la*[4] /
sla[5]*-źiṅ ro mi gsal-la źim* //

[1] NP; *gaṅ-gāi* CD. [2] CDN; *yid* P. [3] NP; *byed* CD. [4] CD; *pa* NP.
[5] CD; *slar* NP.

bsil-źiṅ yaṅ-ba bdud-rtsir mthsuṅs /
[[2]] *ñi zla rluṅ-gis reg gyur*[6]*-pa* /
de ni yul dus-la bltos[7][5]*-nas* /
phal((2))*-cher phan daṅ gnod-pa yin* //

[6] DNP; *'gyur* C. [7] NP; *ltos* CD.

Ganges water falling from the sky gives (a man) life, makes (him) refreshed, meets his appetite, renders (him) satisfied and brilliant as to his intellect, and is thin, indistinct in its taste, savoury, cold, light, (and) nectar-like; having been touched by sun, moon, (and) wind (in falling), it is, with regard to place (and) time, usually (both) wholesome and harmful.

Remarks

The Tibetans have placed the first pāda of the second śloka in front of the first śloka since it contains the subject, thereby making it necessary to treat of both ślokas together. Apart from other transpositions (*bhraṣṭa, spṛṣṭa, bhūyas*) dictated by the rules of syntax, there occurs one deviation from the original word-order that goes hand in hand with a change of phrase and construction; it concerns the locative *hitāhitatve*, which has been put at the end of the sentence and made its predicate (*phan daṅ gnod-pa yin*), with the attendant word-play abandoned, while the former verb (*apekṣate*) appears in the garb of a gerund (*bltos-nas*).

With regard to the diction, the predicate nouns of the first sentence have all been converted into full verbs. In some instances, the rendering is rather free; thus *hṛdya* "pleasing the stomach" has been represented by *yi-gar oṅ-ba* "to meet the appetite," *buddhiprabodhana* "stimulating the intellect" by *sems ni gsal byed-pa* "to render brilliant as to the intellect," and *avyaktarasa* "of indistinct taste" by *ro mi gsal-ba* "to be indistinct in taste." In nearly all cases, however, the views of the scholiasts seem to have been shared by the translators. A fine example is *mṛṣṭa*, usu. "clean," which has been interpreted to mean *źim* "savoury," in keeping with Aruṇadatta's statement that *mṛṣṭaṃ śuddham iti na vyākhyeyam* "mṛṣṭa (is) not to be explained (here) as śuddha." (Aruṇadatta glosses, *āsvādasukha* "pleasant in taste"; Candranandana, *svādu* "sweet"; Indu, *svādutvādiguṇayukta* "connected with the qualities of sweetness etc.") The only exception is *hṛdya*, which Indu and (after him) the Tibetans take in the sense of *hṛdayasya priyam* "dear to the stomach [heart]," whereas Aruṇadatta holds that *hṛdayāya hitaṃ na tu hṛdayasya priyam iti hṛdyam iti vyākhyeyam* "hṛdya (is) to be explained as wholesome to the stomach [heart] but not as dear to the stomach [heart]" and Candranandana admits both possibilities: *hṛdayāya hitaṃ hṛdyaṃ hṛdayasya vā priyam* "hṛdya (means) good for the stomach [heart] or dear to the stomach [heart]"; this conflict of opinions originates in the ambiguity of Pāṇ. IV 4.95, on which see Introd. p. 39 n. 1.

Three other peculiarities deserve special attention: *bhraṣṭa* "fallen" has been translated by *'bab-pa* "falling," *ahita* "unwholesome" by *gnod-pa* "harmful," and *bhūyas* "largely" by *phal-cher* "usually," the latter, incidentally, being coupled not with *bltos-nas* but with *phan daṅ gnod-pa*. In rendering *apekṣ*, the Tibetans have restored the basic idea of "looking" (*ltos-pa*), which is almost lost in Sanskrit.

The term *gaṅgāmbu* "Ganges water" denotes pure rain-water such as falls in the month of *Āśvina* (from mid-September till mid-October), the mental connection being that Ganges water is to a Hindu the sum and substance of purity. Hilgenberg & Kirfel erroneously take it for dew-water, which is incompatible with Suśr. I 45.7:

tatrāntarīkṣaṃ caturvidham / tad yathā—dhāraṃ kāraṃ tauṣāraṃ haimam iti / teṣāṃ dhāraṃ pradhānaṃ laghutvāt / tat punar dvividhaṃ—gāṅgaṃ sāmudraṃ ceti /

"Atmospheric water, then, (is) fourfold, namely, coming down as rain, hail, dew, (and) snow. Of these, that coming down as rain (is) the best on account of its lightness. This, again, (is) twofold, Gangetic and oceanic."

As to the variants, *gaṅ-gā* (for *gaṅgā*) in CD is a more Tibetanized spelling, while *thsim byed* (for *thsim-źiṅ*) in CD is a more concinnous rendering to be ascribed to a later redactor; *byed-pa* (for *byed-la*) in NP shows a certain laxity of syntactical connection, whereas *ltos-nas* (for *bltos-nas*) in CD reveals a slightly different approach to the time-element involved; *yid-ga* (for *yi-ga*) in P, *slar-ba* (for *sla-ba*) in NP, and *'gyur-pa* (for *gyur-pa*) in C, lastly, appear to be nothing but xylographical errors.

I 5. 3

Sanskrit Text

yenābhivṛṣṭam amalaṃ śālyannaṃ rājatasthitam /
aklinnam avivarṇaṃ ca tat peyaṃ gāṅgam anyathā //

If, berained by it, stainless rice-pap kept in a silver bowl (remains) unputrid and undiscoloured, it (is) to be drunk as Gangetic (water). Otherwise,

Tibetan Version

gaṅ-źig[1] *char 'bab dri-ma med /*
'bras-chan[2] *dṅul-phor naṅ* (2) *gnas-pa /*
ma rul mdog kyaṅ ma gyur-pa /
gaṅgāi[3] *chu* [[3]] *de*[4] *btuṅ-bar bya //*

[1] NP; *źiṅ* CD. [2] DNP; *chen* C. [3] NP; *gaṅ-gāi* CD. [4] CD; *ste* NP.

If it falls as rain (and) stainless rice-pap kept in a silver bowl has become (through it) neither putrid nor discoloured, it may be drunk as Ganges water.

Remarks

abhivṛṣṭa "berained" has been converted into *char 'bab* "falling as rain," with the hypothetical relative serving as subject.—*gaṅ-źiṅ* (for *gaṅ-źig*) is obviously a blunder copied by C from D.

'bras-chan has been miscarved *'bras-chen* in C.

gāṅgam (sc. *ambu*) "Gangetic water" has been placed at the head of the pāda and rendered by *gaṅgāi chu* "Ganges water" (again spelt *gaṅ-gāi chu* in CD), with the ellipsis duly completed. The following *de*, which reproduces *tat*, has been corrupted to *ste* in NP.

anyathā "otherwise" has been removed to the beginning of the next stanza.

I 5. 4

Sanskrit Text

sāmudraṃ tan na pātavyaṃ māsād āśvayujād vinā /
aindram ambu supātrastham avipannaṃ sadā pibet //

(it is) oceanic (water); this (is) not to be drunk except in the month of Āśvayuja. Indric water placed in a beautiful cup (and remaining) unspoiled one may always drink.

Tibetan Version

gźan-du mthso-chu ston-zla ni /
'briṅ-po min-par btuṅ mi bya /
[6] *char-pai chu ni snod bzaṅ bźag* /
((3)) *'gyur*[1]*-ba med-pa*[2] *rtag-tu btuṅ* //

[1] DNP; *'byur* C. [2] NP; *par* CD.

Otherwise, (it is) ocean-water; (this) shall not be drunk except in the month of Āśvayuja. Rain-water placed in a beautiful cup (and) remaining unspoiled one may always drink.

Remarks

sāmudram (sc. *ambu*) "oceanic water" has been turned *mthso-chu* "ocean-water"; it is considered to be impure.—Bhishagratna (Suśr. I 45.7) thinks that the terms "Gangetic" and "oceanic" water have been chosen according as the rain in question has evaporated from the Ganges or from the ocean; it is, however, highly improbable that the ancient Indians should have known the meteorological phenomenon of condensation.

tad has been omitted and *na pātavyaṃ* transferred to the end of the second hemistich.

āśvayuja (∼ *ston-zla 'briṅ-po*) signifies the period from mid-September till mid-October.

aindram ambu "Indric water" has been represented by *char-pai chu* "rain-water"; it is interchangeable with Gangetic water and supposed to be of celestial origin, Indra being the lord of heaven.

'byur-ba (for *'gyur-ba*) in C is a xylographical error.

Instead of *med-pa* CD read *med-par*, which (unless it is simply a mistake occasioned by the following *rtag-tu*) implies a somewhat different interpretation; *'gyur-ba med-par* would then be a supine phrase meaning "except if it is spoiled."

I 5. 5

Sanskrit Text

tadabhāve ca bhūyiṣṭham[1] *āntarikṣānukāri yat* /
śuciprthvasitaśvete[2] *deśe 'rkapavanāhatam* //

[1] B; *bhūmiṣṭham* K. [2] B; *śveta°* K.

In case of its absence, however, (it is water springing) in a clean, vast, and black- or white(-soiled) region (and) hit by sun and wind that (is) most similar to atmospheric (water).

Tibetan Version

de med-na ni thaṅ-la gnas /
bar-snaṅ-ba daṅ rjes (3) *mthun yin* /
[[4]] *sa-phyogs dkar nag gtsaṅ-źiṅ yaṅs* /
ñi-od rluṅ-gis phog-pa bsṅags //

If it is absent, terrestrial (water) is (most) similar to atmospheric (water); (that from) a white- (or) black(-soiled), clean, and vast region hit by sunlight (and) wind has been recommended (for such an eventuality).

Remarks

In their endeavour to preserve the original word-order just as faithfully as possible, the Tibetans have resorted to a drastic change of construction, omitting the relative *yad* and punctuating after *anukārin*. To continue the sentence, they have accordingly made the locative *deśe* their new subject, giving it a metonymical sense, and added *bsňags* as predicate. The attribute *arkapavanāhata*, lastly, they have coupled with *deśa*.

Turning to particulars, *tadabhāve* "in case of its absence" has been verbalized into *de med-na* "if it is absent"; *bhūyiṣṭham* "most" has been replaced by *thaṅ-la gnas*, lit. "to be found in the steppe," which proves beyond doubt that the basic text had *bhūmiṣṭham* "terrestrial" instead (thus also Candranandana, Hemādri, and Indu); *āntarikṣa* "atmospheric" has been metaphrased by *bar-snaṅ-ba*, prop. "visible in between"; *śuci* "clean" and *pṛthu* "vast" have been interchanged with *asitaśveta* "black- or white(-soiled)"; and *arka* "sun" has been translated by *ñi-od* "sunlight."

I 5. 6

Sanskrit Text

na pibet paṅkaśaivālatṛṇaparṇāvilāstṛtam /
sūryendupavanādṛṣṭam abhivṛṣṭaṃ ghanaṃ guru //

Not shall one drink (water that is) turbid and covered with mud, tape-grass, grass, and leaves, unseen by sun, moon, and wind, rained upon, thick, heavy,

Tibetan Version

lteṅ-ka 'dam-rdzab ña-lcibs [7] *daṅ* /
rtsva[1] *daṅ lo-ma rñog-ma-can* /
ñi zla rluṅ-gis ((4)) *ma phog-pa* /
mṅon-du 'bab daṅ chu gar[2] *lci* //

[1] NP; *rtsa* CD. [2] CD; *gaṅ* NP.

Pool(-water that is) turbid with mud, tape-grass, grass, and leaves, unhit by sun, moon, (and) wind, (and) rained upon; water (that is) thick, heavy,

Remarks

na pibet "one shall not drink" has been removed to the end of the sentence in pāda 8b and *lteṅ-ka* "pool(-water)" supplied for the lacking object.

paṅka "mud" has been translated tautologically by *'dam-rdzab*, that is, "mud & mire."

śaivāla "tape-grass" (Vallisneria spiralis L.) has been represented by *ña-lcibs*, which, according to Mvy. 3286, is the name of the serpent-demon Śaivala[1]. In

[1] Thus MINAEV's edition, with v. l. *Śovala*; the Japanese edition prints *Śabala* and gives the Tibetan equivalent as *ñi-lcibs*.

current Tibetan, it denotes (a) mother of pearl, (b) fish-gills, and (c) a certain medicinal root curative of scalds and blisters; cf. DAS, Dict. p. 472.

For *rtsva* "grass" CD offer the frequent but inaccurate spelling *rtsa*, which gives rise to a confusion with the homonymous *rtsa* "vein" or *rtsa(-ba)* "root."

āstṛta "covered" has been disregarded.

adṛṣṭa "unseen" has been rendered by *ma phog-pa* "unhit," the image being somewhat different.

Before *gar* "thick" (misspelt *gaṅ* in NP), *chu* "water" has been added as object.— There is a remote possibility that *lteṅ-ka* in pāda a and *chu* in pāda d belong together and have been separated by tmesis, either component being followed by a series of adjuncts; in that case, *daṅ* in pāda d would be a pleonasm.

I 5. 7

Sanskrit Text

phenilaṃ jantumat taptaṃ dantagrāhy atiśaityataḥ |
anārtavaṃ ca yad divyam ārtavaṃ prathamaṃ ca yat ||

foamy, infested with insects, warm, (and) injurious to the teeth because of excessive cold; nor celestial (water) that (is) unseasonable; nor (celestial water) that (is) seasonable (but) the first (of the season),

Tibetan Version

lbu[1]*-ba* [[5]] *srog-chags-can daṅ* (4) *dro |*
graṅ ches so-yis mi bzod-pa |
char gaṅ dus-su ma bab daṅ |
dus-kyi daṅ-por 'bab[2]*-pa gaṅ ||*

[1] NP; *dbu* CD. [2] NP; *bab* CD.

possessed of foam (and) insects, warm, (and) unbearable for the teeth because of excessive cold; rain that has not fallen in the right season; and (rain) that falls in the beginning of the right season,

Remarks

phenila "foamy" and *jantumat* "infested with insects" have been combined into a single phrase: *lbu-ba srog-chags-can* "possessed of foam (and) insects."—The spellings *lbu-ba* in NP and *dbu-ba* in CD are interchangeable.

dantagrāhin "injurious to the teeth" has been placed after *atiśaityataḥ* and rendered by *so-yis mi bzod-pa* "not to be borne by, unbearable for, the teeth."

divyam (sc. *ambu*) "celestial water" has been transferred to the beginning of the pāda and represented by *char* "rain," which, like the previous *lteṅ-ka*, stands metonymically for the water in question.

The clause *anārtavaṃ yad* "which (is) unseasonable" has been paraphrased by *gaṅ dus-su ma bab* "which has not fallen in the right season," whereas the corresponding *ārtavaṃ prathamaṃ yat* "which (is) seasonable (but) the first (of the season)" has been reproduced by *dus-kyi daṅ-por 'bab-pa gaṅ* "which falls in the beginning of the right season." Instead of *'bab-pa* "falls" CD write *bab-pa* "has fallen," apparently on grounds of concinnity, the secondary nature of this variant being quite obvious.

I 5. 8

Sanskrit Text

lūtāditantuviṇmūtraviṣasaṃśleṣadūṣitam /
paścimodadhigāḥ śīghravahā yāś cāmalodakāḥ //

(because it is) polluted by its mixture with the webs, feces, urine, and poison of spiders etc. Those rivers [*tā nadyo* 9 a] which fall into the western ocean, flow rapidly, and hold no dirty water

Tibetan Version

srog-chags [24 a 1] *gdug daṅ-ba sogs*[1] *'dres /*
bśaṅ gci dug 'dres[2] *gnod* ((5)) *mi btuṅ /*
[[6]] *nub-phyogs-nas ni rgya-mthsor*[3] *'bab*[4] */*
gaṅ yaṅ myur 'bab rdul (5) *med chu //*

[1] NP; *stsogs* CD. [2] DNP; *'dris* C. [3] DNP; *mthsar* C. [4] NP; *bab* CD.

doing harm through its being mixed with the webs etc. of venomous insects (and) mingled with feces, urine, (and) poison: (such water) one shall not drink. Those [*de-dag* 9 a] rivers which fall into the western ocean, flow rapidly, (and) lack dirt

Remarks

lūtā "spider" has been generalized to *srog-chags gdug* "venomous insect" and *ādi* "etc." (which implies this generalization) connected with *tantu* "web" instead.

tantu "web" has been rendered by *daṅ-ba*, which is not attested in this meaning and is either a corruption or a secondary form of *dar* "silk"; cf. 3.13, where NP have *daṅ* but CD write *dar*.

saṃśleṣa "mixture" has been divided into two co-ordinate gerunds (both times *'dres* "mixed, mingled"—*'dris* in C being an error), which refer to *tantu* and *viṇmūtraviṣa* respectively.—*lūtā* the Tibetans have coupled with *tantu* only, while Aruṇadatta and Candranandana relate it with *viṇmūtraviṣa* as well.

dūṣita "polluted" has been commuted into *gnod* "doing harm."

paścima "western" has been translated by *nub-phyogs-nas*, lit. "from, in, the west," the ablative denoting the place of origin. The use here of the suffix *nas* is not unlike that of the Greek preposition ἐκ in phrases such as οἱ ἐκ τῶν νήσων κακοῦργοι "the robbers of the islands" (Th. 1.8), τοὺς ἐκ τῆς ναυμαχίας "those in the sea-fight" (Pl. Ap. 32 b), τοὺς ἐκ τῶν σκηνῶν "those in the tents" (D. 18.169) and τὰ ἐκ τῶν οἰκιῶν "that in the houses, the household effects" (X. Cyr. 7.2.5). Cf. Liddell-Scott, Lexicon p. 499.

bab (for *'bab*) in CD and *rgya-mthsar* (for *rgya-mthsor*) in C appear to be mistakes.

amalodaka "holding no dirty water" has been represented by *rdul med* "lacking dirt." The following *chu*, which seemingly corresponds to *udaka*, actually serves as the subject of the sentence, thus taking the role of *nadī* "river" in 9 a, which has been dropped.

———

After pāda 8 b, some manuscripts collated for K introduce the following line from As. I 6 (v. 22 cd of our subsequent numeration):

tat kuryāt snānapānābhyāṃ tṛṣṇādāhodarajvarān /

"By one's bathing (in it) and drinking (of it) it may produce thirst, heat, abdominal swellings, and fever."

I 5. 9—10

Sanskrit Text

pathyāḥ samāsāt tā nadyo viparītās tv ato[1] *'nyathā |*
upalāsphālanākṣepavicchedaiḥ kheditodakāḥ ||
himavanmalayodbhūtāḥ pathyās tā eva ca sthirāḥ[2] *|*
kṛmiślīpadahṛtkaṇṭhaśirorogān prakurvate ||

[1] B; *tato* K. [2] B; *tu sthitāḥ* K.

(are), in brief, salutary; (those), however, (which do) the opposite (are) different from this. (Those) springing from the Himavat and the Malaya, which hold water retarded by its bounding against rocks and its (consequent) dashing down and bursting asunder, (are) salutary; those, however, (which are) stagnant produce worms, elephantiasis, and diseases of the stomach, throat, and head;

Tibetan Version

de-dag mdor-na dge-ba yin |
de-las bzlog-pa[1] *bzaṅ ma yin |*
rdo[2]*-la śugs drag rdebs-pa-yis |*
rgyun chad gyeṅs-pai[2] *chu-dag daṅ ||*
[[7]] *gaṅs*[3]*-can ma-la-ya-las byuṅ |*
((6)) *dgeo de ñid*[4] *brtan gyuṅ-na |*
srin-bu rkaṅ-'bam[5] *sñiṅ*[6] *daṅ ni |*
(6) *lkog-ma klad-pai nad skyed 'gyur*[7] *||*

[1] NP; *zlog-na* CD. [2] CD; *pa* NP. [3] CD; *gaṅ* NP. [4] NP; *ni* CD.
[5] NP; *bam* CD. [6] CD; *rñiṅ* NP. [7] CDN; *skyems gyur* P.

are, in brief, salutary; (those which) turn away from it are no good. Rivers (which have been) interrupted in their flow by being thrown down with great force against rocks (and have consequently been) tossed about as well as (those which have) sprung from the Himavat (and) the Malaya are salutary; if they are stagnant (and) sluggish, they will produce worms, elephantiasis, (and) diseases of the stomach, throat, (and) head;

Remarks

The Tibetan version of these two stanzas, in which pāda limits and punctuation do not always coincide (especially not in the middle portion), is a paraphrase rather than a translation of the original Sanskrit, though on the whole the sense has been faithfully reproduced. Therefore a close study of the translating-technique appears unfeasible. It may only be noted that the attributes in pādas 9 cd have been rendered independent, with *chu-dag* (the pendant of *udaka*) taking the function of a new subject.

Turning to the material aspect, "Himavat" is another name for the Himalayas, while "Malaya" denotes the Malabar Hills, which form the southern portion of the Western Ghats. By *hṛd* ought to be understood in this context the stomach rather than the heart.

A few words must be said about the variants. For *bzlog-pa* CD read, more elegantly, *zlog-na* "if they turn away"; for *gyeṅs-pai* NP write, less correctly, *gyeṅs-pa*; for *gaṅs-can* NP offer the unattested *gaṅ-can*; for *ñid*, which corresponds to *eva* in the basic text, CD have substituted the expletive *ni*; for *rkaṅ-'bam* CD use the alternative *rkaṅ-bam* (cf. Mvy. 8792); and for *sñiṅ* NP give, erroneously, *rñiṅ*[1].—*skyems gyur* in P, lastly, is a miscarving.

[1] The reverse phenomenon that *rñiṅ* is confused with *sñiṅ* occurs in vv. 23 & 65.

I 5. 11

Sanskrit Text

prācyāvantyaparāntotthā durnāmāni mahendrajāḥ |
udaraślīpadātaṅkān sahyavindhyodbhavāḥ[1] *punaḥ ||*

[1] B; °*vindhyabhavāḥ* K.

(those) rising with the Prācyas, Avantis, and Aparāntas—hemorrhoids; (those) coming from the Mahendra—abdominal swellings, elephantiasis, and indisposition; (those) again springing from the Sahya and Vindhya—

Tibetan Version

śar daṅ nub-kyi mtha-las byuṅ |
[3] *gźaṅ-'brum skyed-do dbaṅ-chen 'bab |*
[[8]] *dmu-rdziṅ rkaṅ-'bam*[1] *nad skyed 'gyur |*
sa-hya bindai[2] *ri-las 'bab ||*

[1] NP; *bam* CD. [2] NP; *bin-dai* CD.

(those) rising on the eastern and the western frontier produce hemorrhoids; (those) coming from the Mahendra will produce abdominal swellings, elephantiasis, (and) indisposition; (by those) springing from the Sahya (and) Vindhya mountains

Remarks

Except for smaller matters such as the omission of *avanti* and *punar* and the addition of the lacking predicates, the Tibetan version conforms to the original Sanskrit word for word. This is all the more astonishing as the data here given cannot possibly have been of any practical value for the Lamaist physicians, even if they were familiar in theory with Indo-Buddhist geography[1]. One would have expected the translators either to drop the whole paragraph or else to fit it for Tibetan conditions.

[1] The Prācyas, Avantis, and Aparāntas are either (according to the commentators) the peoples of Gaur, Malwa, and the Konkan or (according to Dowson, Dictionary s. vv.) the peoples east of the Ganges and those of Malwa and Malabar.
The Mahendra is the Orissa chain, which runs from Gondwana to Orissa and the Northern Circars.
The Sahya is the northern part of the Western Ghats, as distinguished from the Malaya or southern part of them.
The Vindhya is the eastern division of the Vindhya mountains, as against the Pāripātra or Pāriyātra, their northern and western division (see next stanza).

Going into details, *prācya* and *aparānta* have been taken, not for the names of peoples (as is done by the scholiasts), but for such of lands, with *anta* joined to *prācya* and *apara* alike.

durnāman "bad-named," a euphemism for *arśas* "hemorrhoids," has been rendered less sparingly by *gźaṅ-'brum* "anal pocks."

On *rkaṅ-(')bam* see v. 10.

ātaṅka signifies "disease" as well as "fever"; here it is used in the former sense.

vindhya has been Tibetanized as *binda*; CD write *bin-da*, breaking the ligature.

I 5. 12

Sanskrit Text

kuṣṭhapāṇḍuśirorogān doṣaghnyaḥ pāriyātrajāḥ /
balapauruṣakāriṇyaḥ sāgarāmbhas tridoṣakṛt //

leprosy, jaundice, and diseases of the head; (those) coming from the Pāriyātra (are) destructive of the (three) humours (and) promotive of strength and virility. Ocean-water (is) productive of the three humours.

Tibetan Version

mdze daṅ skya-rbab ((7)) *klad-nad 'gyur* /
pa-ri-ya-trai nad kun sel //

are caused leprosy, jaundice, (and) diseases of the head; (those) from the Pāriyātra remove all diseases.

Remarks

In the first pāda, *'gyur* "are caused" has been added as predicate.

doṣaghna "destructive of the (three) humours" has been interchanged with *pāriyātraja* and paraphrased by *nad kun sel* "remove all diseases."

pāriyātraja "coming from the Pāriyātra" has been rendered by means of a possessive genitive: *pa-ri-ya-trai* "of, from, the Pāriyātra."

The last two hemistichs are wanting in Tibetan and in Aruṇadatta's commentary; they were, however, known to Candranandana, Hemādri, and Indu.

I 5. 13—14

Sanskrit Text

vidyāt kūpataḍāgādīn[1] *jāṅgalānūpaśailataḥ* /
nāmbu peyam aśaktyā[2] *vā svalpam alpāgnigulmibhiḥ* //
pāṇḍūdarātisārārśograhaṇīdoṣaśothibhiḥ[3] /
ṛte śarannidāghābhyāṃ pibet svastho 'pi cālpaśaḥ //

[1] B; °*taṭākādīn* K. [2] B; *aśaktyāṃ* K. [3] B; °*śophibhiḥ* K.

As concerns (water from) wells, ponds, etc., one should know (if it comes) from jungle, swamp, or rock. No water or, in case of incapability, little (is) to be drunk by those suffering from weak digestion and visceral induration (and) by those suffering from jaundice, abdominal swellings, diarrhea, hemorrhoids, dysentery, and cutaneous swellings. Except in autumn and summer, even a healthy man shall drink only little.

Tibetan Version

(7) *khron-pa rdziṅ-la sogs*[1]*-pai chu* /
skam-sa rlan-can brag[4]*-las*[2] *śes* /
drod chuṅ [[24a1]] *skran yod skya-rbab daṅ* /
dmu-rdziṅ thsad-ʾkhru gźaṅ-ʾbrum-mam //
pho-bai drod chuṅ or-nad-can /
mi btuṅ brnag dka ñuṅ-zad btuṅ /
((52b1)) *ston-ka so-ga* (52b1) *ma gtogs-par* /
nad med mis kyaṅ cuṅ[[2]]*-zad btuṅ* //

[1] NP; *stsogs* CD. [2] CD; *la* NP.

As concerns water from wells, ponds, etc., one should know (if it comes) from jungle, swamp, (or) rock. (Those) having weak digestion (and) visceral induration (as well as those) suffering from jaundice, abdominal swellings, diarrhea, hemorrhoids, poor heat of the stomach, (and) cutaneous swellings shall not drink; (if this is) hard to bear, they shall drink (only) little. Except in autumn (and) summer, even an undiseased man shall drink (only) little.

Remarks

In accordance with the requirements of Tibetan grammar, *vidyāt, na peyam, aśaktyā svalpam,* and *pibet* have been transferred to the end of their respective sentences. Besides this, the metonymical expression *kūpataḍāgādi* "wells, ponds, etc." has been expanded into *khron-pa rdziṅ-la sogs-pai chu* "water from wells, ponds, etc." Moreover, the subject *ambu* in 13c has been omitted, with the instrumentals *°gulmibhiḥ* and *°śothibhiḥ* serving as agents in Tibetan.

For *brag-las,* which corresponds exactly to *śailataḥ,* NP read *brag-la,* replacing the ablative with a dative of sphere.

The instrumental absolute *aśaktyā* "in case of incapability" has been rendered by means of an elliptic gerundial clause, *brnag dka* standing, say, for *brnag-par dka-na* "if (this) is hard to bear."

The connective particle *vā* "or" has been disregarded and the verb (*btuṅ*) repeated after *svalpa.*

The secondary suffix *°in* after *gulma* has been translated by means of the auxiliary *yod-pa,* with a possessive genitive or dative to be supplied; cf. Jäschke, Dict. p. 515.

grahaṇīdoṣa "dysentery" [lit. "disturbance of the grahaṇī"] has been paraphrased by *pho-bai drod chuṅ* "poor heat of the stomach."—The so-called grahaṇī is a certain organ at the entrance of the intestinal tract which contains the gastric fire, taking in the undigested food and putting out the digested one; if it is impaired by poor gastric fire, the food passes undigested, bringing about looseness of the bowels. Cf. Ah. II 3.49 *sqq.* Hoernle (Bower MS. p. 268) identifies this organ as the duodenum.

svastha "healthy" has been turned *nad med* "undiseased," with *mi* "man" added to mark its substantive character.

———

After 13b the codex jha (Mooss' siglum) inserts $4^1/_2$ ślokas which some other manuscripts append to v. 18 (v. inf.).

I 5. 15

Sanskrit Text

samasthūlakṛśā bhaktamadhyāntaprathamāmbupāḥ /
śītaṃ madātyayaglānimūrcchācchardiśramabhramān //

Normal, fat, and lean (respectively get) those who drink water during, after, and before meals. Cold water removes [*ambu niyacchati* 16b] alcoholism, lassitude, stupor, nausea, fatigue, giddiness,

Tibetan Version

[5] *zan zos-par mtha thog-mar ni* /
chu 'thuṅs ran daṅ sbom skems 'gyur /
chu bsil chaṅ-nad brgyal-ba daṅ /
skyugs daṅ ṅal daṅ mgo 'khor daṅ //

Having drunk water while, after, (and) before taking a meal, one gets normal, fat, (and) lean (respectively). Cold water removes [*sel byed yin* 16b] alcoholism, stupor, nausea, fatigue, spinning head,

Remarks

bhaktamadhyāntaprathamāmbupa "drinking water during, after, and before meals" has been interchanged with *samasthūlakṛśa* and translated by *zan zos-par mtha thog-mar chu 'thuṅs* "having drunk water while, after, (and) before taking a meal." The perfect infinitive *zos-pa* is meant to express the antecedence in time to the governing *'thuṅs*.

glāni "lassitude" has been omitted.

bhrama "giddiness" has been paraphrased by *mgo 'khor* "spinning head"; cf. 4.11, 12, 17.

I 5. 16

Sanskrit Text

tṛṣṇoṣṇadāhapittāsra[1]*viṣāṇy ambu niyacchati* /
dīpanaṃ pācanaṃ kaṇṭhyaṃ laghūṣṇaṃ bastiśodhanam //

[1] B; *pittāsṛg* K.

thirst, heat through hot (factors), hemorrhage, and poison. Hot (water is) promotive (and) causative of digestion, conducive to the throat, light (on the stomach, and) purgative of the bladder;

Tibetan Version

skom daṅ lus thsa mkhris-pa daṅ /
((2)) *khrag* (2) *brgyas*[1] [[3]] *dug ni sel byed yin* /
[6] *chu thsan drod skyed zas 'ju-źiṅ* /
mgul bde lus yaṅ gcin-nad sel //

[1] N; *rgyas* CDP.

thirst, hot body, profuse hemorrhage, (and) poison. Hot water produces (gastric) heat, digests food, is conducive to the throat (and) light on the body, (and) removes urinary diseases;

Remarks

dāha "heat" has been turned *lus thsa* "hot body," while *uṣṇa* "hot (factor)" has been left untranslated; according to the scholiasts, such factors are climate, food, and the like.

pittāsra "bile-blood, hemorrhage" has been rendered *mkhris-pa daṅ khrag brgyas* "profuse bile and blood, profuse hemorrhage." Perhaps the basic text read *tṛṣṇoṣṇādhikapittāsra°*, in which case *uṣṇa* would correspond to *lus thsa* and *adhika* to *brgyas*. For *brgyas*, which recurs in Suv. p. 86.23 as the pendant of *pūrṇa* "replete," CDP have substituted the commoner *rgyas*.

ambu has been transferred to the head of pāda 15c.

dīpana "promotive of digestion" has been paraphrased by *drod skyed* "produces (gastric) heat," *pācana* "causative of digestion" by *zas 'ju* "digests food," and *laghu* "light" by *lus yaṅ* "light on the body" [i.e. on the stomach].

To *thsan*, the equivalent of *uṣṇa*, another *chu* has been added as subject.

bastiśodhana "purgative of the bladder" has been represented by *gcin-nad sel* "removes urinary diseases," just as *bastiśuddhikara* "bladder-cleansing" in 4.22 has been reproduced by *chu-soi nad bsal* "removing bladder-diseases."

I 5. 17

Sanskrit Text

hidhmādhmānānilaśleṣmasadyaḥśuddhe[1] *navajvare* /
kāsāmapīnasaśvāsapārśvarukṣu ca śasyate //

[1] B; *śuddhi°* K.

it is commended for hiccup, inflation, wind, phlegm, a recently purged (man), new fever, cough, indigestion, catarrh, dyspnea, and pain in the costal region.

Tibetan Version

skyigs-bu lto sbos rluṅ bad-kan /
rims sar 'phral-du zlog byed-ciṅ /
lud-pa cham sar dbugs mi bde /
[[4]] *rtsib logs zug-la* (3) *bsṅags-pa yin*[1] //

[1] CD; *chu thsan bsṅags* NP.

it has been commended for hiccup, inflated belly, wind, phlegm, new fever, immediately expelling (feces), cough, raw catarrh, dyspnea, (and) pain in the costal region.

Remarks

ādhmāna "inflation" has been translated by *lto sbos* "inflated belly"; cf. 2.18.

Instead of *sadyaḥśuddha* "recently purged," the Tibetans write *'phral-du zlog byed-ciṅ* "immediately expelling (feces)," which makes it virtually certain that they had the variant *sadyaḥśuddhi* "immediate purgation" before them.

āma "rawness, indigestion" has been omitted and the following *pīnasa* "catarrh" represented by *cham sar* "new, raw, catarrh." From this it would appear that the Tibetans, on the strength of Candranandana's commentary, took *āmapīnasa* for one term—a possibility also conceded by Aruṇadatta: *kecit tv āmapīnasa iti pīnasa-*

viśeṣaṇam āmaśabdam āhuḥ "some say (that) in āmapīnasa the word āma (is) an attribute of pīnasa." While Vāgbhaṭa does not mention any such disease in the relevant chapters (Ah. VI 19 & 20, As. VI 23 & 24)[1], Bhāvamiśra (Bhpr. II 4.18. 34) defines it as follows:

śirogurutvam arucir nāsāsrāvas tanusvaraḥ /
kṣāmaḥ ṣṭhīvati cābhīkṣṇam āmapīnasalakṣaṇam //

"Heaviness of the head, anorexia, running of the nose, low voice, (one is) weak and spits constantly—(that is) the syndrome of āmapīnasa."

śasyate "is commended" has been put in the past tense: *bsṅags-pa yin* "has been commended," which comes to the same. NP read *chu thsan bsṅags* instead, repeating the subject for clearness' sake.

[1] Car. VI 26.104 *sqq.* and Suśr. VI 22—24 do not know it either.

I 5. 18

Sanskrit Text

anabhiṣyandi laghu ca toyaṃ kvathitaśītalam /
pittayukte hitaṃ doṣe vyuṣitaṃ[1] *tat tridoṣakṛt //*

[1] B; *'dhyuṣitaṃ* K.

Not causing effluxions (of phlegm) and light (on the stomach is) water (that has) boiled and cooled down. In case a humour is combined with choler, (it is) wholesome; having passed (a day, however), it (is) productive of the three humours.

Tibetan Version

((3)) [7] *chu ni bskol-la*[1] *bsgraṅs-pa*[2]*-dag /*
bad-kan mi skyed lus yaṅ-źiṅ /
mkhris-pa-can-la[3] *phan-pa yin /*
de ni źag lon ñes gsum bskyed[4] *//*

[1] NP; *ba* CD. [2] NP; *graṅ-ba* CD. [3] NP; *la'aṅ* CD. [4] NP; *skyed* CD.

Water (that has) boiled and cooled down produces no phlegm, is light on the body, and is wholesome for (a person) affected with choler; having passed a day, (however), it produces the three humours.

Remarks

In the first part of the stanza, the pādas a and b have been transposed for syntactical reasons; in the second, *doṣe* has been omitted and its attribute *pittayukte* referred to a diseased person in general.

In other respects, *anabhiṣyandin* "not causing effluxions" has been paraphrased by *bad-kan mi skyed* "produces no phlegm" and *laghu* "light" by *lus yaṅ* "light on the body" [i.e. on the stomach; cf. v. 16].

Instead of *bskol-la bsgraṅs-pa* CD write *bskol-ba graṅ-ba*, exchanging the participial for the gerundial suffix and substituting the common *graṅ-ba* for the rare *bsgraṅs-pa* (which appears to be the perfect of *graṅs-pa*, a secondary spelling of *graṅ-ba*). The following *dag* is striking in this context.

To *mkhris-pa-can-la* CD have added an emphatic *'aṅ*.

vyuṣita, glossed by Candranandana and Indu as *vigatāhorātra* "having passed a day and night," has accordingly been turned *źag lon* "having passed a (full) day."

For *bskyed* CD give, as usual, the alternative *skyed.*

After 18b, the codex ja (Mooss' siglum) puts in an additional line from As. I 6 (46ab of our subsequent numbering):

saṃsarge pittakaphayoḥ saṃnipāte ca pūjitam |

"(It is) advocated for the combination of choler and phlegm and for the conjunction (of all three humours)."—On the terms *saṃsarga* and *saṃnipāta* see 1.12.

After 18d, some manuscripts insert $4^1/_2$ couplets from As. I 6 (26cd—27, 31, 28—29 of our subsequent numeration), the first $2^1/_2$ of which are also known to, and commented upon by, Aruṇadatta:

pānīyaṃ natu pānīyaṃ pānīye 'nyapradeśaje ||
ajīrṇe kvathitaṃ cāme pakve jīrṇe 'pi netarat |
śīte vidhir ayaṃ tapte tv ajīrṇe śiśiraṃ tyajet ||
atiyogena salilaṃ tṛṣyato 'pi prayojitam |
prayāti śleṣmapittatvaṃ jvaritasya viśeṣataḥ ||
pānīyaṃ prāṇināṃ prāṇā viśvam eva ca tanmayam |
ato 'tyantaniṣedhena na kvacid vāri vāryate ||
āsyaśoṣāṅgasādādyā mṛtyur vā tadalābhataḥ |
na hi toyād vinā vṛttiḥ svasthasya vyādhitasya vā ||

"(Any) water (is) not, however, to be drunk if water coming from another place (is still) undigested, and boiled (water not) if raw (water is still undigested), unboiled (water) not even if boiled (water is already) digested. This precept (applies only) to (boiled) cold (water); if, however, (boiled) hot (water is still) undigested, one shall eschew cold (water altogether). Consumed in excess, water leads to a phlegm and choler condition even with one who is thirsty, particularly when he is running a temperature. Water (is) the (spring of) life of (all) living beings, and everything (is) possessed of it; therefore water is in no case prohibited by (any) ever so incisive restriction (on food). Dryness of the mouth, languidness of the limbs etc., or (even) death (result) from its not being taken; for without water (there is) no function (of life either) in a healthy or in a diseased (person)."

I 5. 19

Sanskrit Text

nālikerodakaṃ snigdhaṃ svādu vṛṣyaṃ himaṃ laghu |
tṛṣṇāpittānilaharaṃ dīpanaṃ bastiśodhanam ||

Coco-nut water (is) unctuous, sweet, viriligenic, cooling, light, eliminative of thirst, choler, and wind, promotive of digestion, (and) purgative of the bladder.

Tibetan Version

rgya-star chu ni snum-pa daṅ |
[[5]] *ro mṅar ro-tsa bsil*[1]*-źiṅ yaṅ |*
skom daṅ mkhris-pa [24b1] *rluṅ nad sel |*
(4) *drod skyed*[2] *lgaṅ*((4))*-pai nad sbyoṅ byed ||*

[1] CD; *mi bsal* NP. [2] CDP; *skyes* N.

Coco-nut water is unctuous, sweet in taste, viriligenic, cooling, (and) light, removes thirst as well as choler- (and) wind-diseases, produces (gastric) heat, (and) cleans away bladder-diseases.

Remarks

nālikera "coco-nut" has been rendered by *rgya-star*, a word also occurring in 3.31 & 6.117 and roughly signifying "large nut"; it is not listed in the dictionaries.

svādu "sweet" has been turned *ro mṅar* "sweet in taste."

ro-tsa bsil has been corrupted in NP to *ro mi bsal* (for *ro-ma bsil*?).

dīpana "promotive of digestion" has been represented by *drod skyed* "produces (gastric) heat," *skyes* in N apparently being a mistake.

bastiśodhana "purgative of the bladder" has been paraphrased by *lgaṅ-pai nad sbyoṅ byed* "cleans away bladder-diseases"; cf. 4.22 & 5.16.

I 5. 20

Sanskrit Text

varṣāsu divyanādeye paraṃ toye varāvare |
— *iti toyavargaḥ* |[1]
svādupākarasaṃ snigdham ojasyaṃ dhātuvardhanam ||

[1] Tail-piece missing in B.

In the rainy season, celestial and fluvial water (is respectively) good and no good to the highest degree. Such (is) the section on water.—Of sweet digestion and taste, unctuous, vitalizing, augmentative of the elements,

Tibetan Version

dbyar-gyi char-chu chu-boi chu |
mchog-tu bzaṅ daṅ ṅan-par bśad |
— *chui sde-thsan-no* || ||[1]
o-ma phal-cher ro źu[2] [[6]] *mṅar* |
snum-źiṅ mdaṅs bskyed[3] *lus-zuṅs 'phel* ||

[1] Second double śad wanting in NP. [2] CDN; *źo* P. [3] NP; *skyed* CD.

The rain-water (and) river-water of the rainy season are said to be (respectively) good and bad to the highest degree. (Such) is the section on water.—Milk is usually sweet in taste (and) digestion, unctuous, effects vitality, augments the elements,

Remarks

varṣāsu "in the rainy season" has been translated by means of a possessive genitive: *dbyar-gyi* "of the rainy season."

divyanādeye toye "celestial and fluvial water" has been represented by two separate nouns: *char-chu chu-boi chu* "rain-water (and) river-water."

varāvara "good and no good" has been turned *bzaṅ daṅ ṅan-pa* "good and bad," with *bśad* "are said" added as predicate.

iti "such" has been dropped.

svādupākarasa "of sweet digestion and taste" has been reproduced by *ro źu mṅar* "sweet in taste (and) digestion," with *pāka* and *rasa* transposed on grounds

of logic.—According to the Indian doctrine of flavours, substances do not necessarily retain their primary taste after digestion; for details, see I 9.20 *sq.*

źo (for *źu*) in P is a xylographical error.

ojasya "vitalizing" has been modified to *mdaṅs (b)skyed* "effects vitality" and *dhātuvardhana* "augmentative of the elements" to *lus-zuṅs 'phel* "augments the elements."

I 5. 21

Sanskrit Text

vātapittaharaṃ vṛṣyaṃ śleṣmalaṃ guru śītalam /
prāyaḥ payo 'tra gavyaṃ tu jīvanīyaṃ rasāyanam //

eliminative of wind and choler, viriligenic, phlegmatogenic, heavy, (and) cooling as a rule (is) milk. Among the (different kinds of milk)[1], cow's milk (is) a vitalizer (and) elixir;

Tibetan Version

rluṅ daṅ mkhris [2] *sel ro-tsa byed /*
bad-kan skyed lci bsil(5)*-ba yin /*
((5)) *ba-yi o-ma 'thso byed-ciṅ /*
bcud-kyis len yin glo-rdol daṅ //

eliminates wind and choler, generates virility, produces phlegm, (and) is heavy (and) cooling. Cow's milk is a vitalizer and elixir; it is wholesome [*phan* 22 a] for pulmonary rupture and

Remarks

Owing to the peculiar divergence in 21 b c between caesura and period, the usual congruence of stanzas between original and translation has been disturbed. While the Tibetans skilfully prefixed the overlapping *prāyaḥ payo* to 20 c, they were evidently unable to fill the resulting gap in 21 c. Although the adverb *atra* might have given them a chance to do so, they rather chose to drop it and turn to the next line for help, removing *kṣata* from the head of 22 a to the end of 21 d.

The habitual verbification of predicate nouns apart, it remains only to elaborate on the collocation *jīvanīyaṃ rasāyanam.* The Tibetans have translated it by *'thso byed-ciṅ bcud-kyis len* "vitalizer and elixir," thus adopting Aruṇadatta's view that *jīvanīya* entails the generation of vitality (*ojasyam*), while *rasāyana* serves as a means of gaining the best in chyle, strength, and digestion (*rasavīryavipākānāṃ śreṣṭhānāṃ lābhopāyaḥ*). Indu, on the other hand, thinks that *jīvanīya* is to be understood in the sense of *saumyadhātuvṛddhikara* "productive of an increase of the soma-like element [i.e. phlegm]"—thus also Candranandana—, whereas *rasāyana* should be adduced only by way of comparison (*iva*), and that "on account of its being a support of life and means of gaining the desired elements chyle etc." (*prāṇasaṃdhārakatvāc chastarasādidhātulābhopāyatvāc ca*); cf. VI 39.1 *sq.*

[1] The Haridas Sanskrit Series edition lets the paragraph on milk open with the following couplet of unknown origin:

gavyaṃ māhiṣam ājaṃ ca kārabhaṃ straiṇam āvikam /
aibham aikaśaphaṃ ceti kṣīram aṣṭavidhaṃ matam //

"Coming from a cow, buffalo, goat, camel, woman, sheep, elephant, and solid-hoofed animal: thus milk (is) held (to be) eightfold."—Cf. Suśr. I 45.47.

I 5. 22

Sanskrit Text

kṣatakṣīṇahitaṃ medhyaṃ balyaṃ stanyakaraṃ saram |
śramabhramamadālakṣmīśvāsakāsātitṛṭkṣudhaḥ ||

(it is) wholesome for pulmonary rupture and pulmonary consumption, intellectualizing, invigorative, productive of breast-milk, (and) purgative, (and) destroys [*nāśayet* 23b] fatigue, giddiness, intoxication, unbeautifulness, dyspnea, cough, excessive thirst, hunger,

Tibetan Version

glo-gcoṅ-la phan yid [[7]] *gźuṅs byed* |
stobs skyed nu-źo skyed daṅ 'khru |
ṅal daṅ mgo 'khor myos dpal ñams |
[3] *lud-pa dbugs mi bde bkres skom* ||

pulmonary consumption, renders one's intellect keen, promotes vigour, produces breast-milk, purges, (and) removes [*sel-ba yin* 23b] fatigue, spinning head, intoxication, impaired beauty, cough, dyspnea, hunger, thirst,

Remarks

On *kṣata* in the specific sense of "pulmonary rupture" (*uraḥkṣata*) see 2.6.

medhya "intellectualizing" has been paraphrased by *yid gźuṅs byed* "renders one's intellect keen," *balya* "invigorative" by *stobs skyed* "promotes vigour," and *bhrama* "giddiness" (as in previous such cases) by *mgo 'khor* "spinning head."

alakṣmī "unbeautifulness" has been represented by *dpal ñams* "impaired beauty."

śvāsa "dyspnea" and *kāsa* "cough" have been transposed; maybe the basic text read *kāsaśvāsa* instead of *śvāsakāsa*, as found in codex ṅa (Mooss' siglum).

atitṛṣ "excessive thirst" has been interchanged with *kṣudh* "hunger" and simplified to *skom* "thirst."

I 5. 23

Sanskrit Text

jīrṇajvaraṃ mūtrakṛcchraṃ raktapittaṃ ca nāśayet |
hitam atyagnyanidrebhyo garīyo māhiṣaṃ himam ||

old fever, strangury, and hemorrhage. Wholesome for those stricken with excessive digestion and insomnia, very heavy, (and) cooling (is) buffalo's milk.

Tibetan Version

rims rñiṅ[1] *gcin* (6) *ni sri-ba daṅ* |
khrag daṅ mkhris((6))*-pa sel-ba yin* |
ma-hei[2] [[8]] *o-ma 'ju drags daṅ* |
gñid med-la phan rab lci bsil ||

[1] CDP; *sñiṅ* N. [2] CD; *he* NP.

old fever, retaining urine, and hemorrhage. Buffalo's milk is wholesome for excessive digestion and insomnia, very heavy, (and) cooling.

Remarks

On the confusion of *rñiṅ* and *sñiṅ* see v. 10.

mūtrakṛcchra "strangury" has been translated by *gcin sri-ba* "retaining urine."

atyagni and *anidrā*, which are used here as bahuvrīhi compounds ("stricken with excessive digestion and insomnia"), have been rendered simply by *'ju drags* "excessive digestion" and *gñid med* "insomnia," with their possessive nature left unheeded.

garīyas, lit. "heavier," has been turned *rab lci* "very heavy," in keeping with Indu's explanation as *atiguru*. Aruṇadatta and Candranandana take it in the original sense of *gurutara*, with *gavyāt* or *anyebhyaḥ kṣīrebhyaḥ* to be added for the object of comparison.

māhiṣa "buffalo's milk" has been transferred to the head of the sentence and reproduced by *ma-hei o-ma*, for which NP have substituted the grammatically less correct *ma-he o-ma*. As *māhiṣa* has come to stand before *atyagnyanidra*, so has *hita* come to stand after it.

I 5. 24

Sanskrit Text

alpāmbupānavyāyāmakaṭutiktāśanair laghu /
ājaṃ śoṣajvaraśvāsaraktapittātisārajit //

Light by the drinking of (only) little water, by exertion, and by the eating of pungent and bitter (herbs), goat's milk (is) destructive of desiccation, fever, dyspnea, hemorrhage, and diarrhea.

Tibetan Version

ra ni chu ñuṅ 'thuṅ zas rgod /
kha-źiṅ thsa-ba za-bas [4] *yaṅ*[1] /
skem[2] *daṅ rims daṅ dbugs mi bde* /
⟨25a7⟩ *khrag daṅ mkhris-pa thsad-nad sel* //[3]

[1] DNP; *ya* C. [2] NP; *skems* CD.

[3] The text portion starting with line 24d and ending with line 46d occurs twice in P. The dittograph reaches from folio 25a7 to folio 26a6. The variants found in it are marked P_2 (as against P_1) in what follows, and the numbers of the folios and lines given in pointed brackets. For details see Introd. § 21.

As goats drink (only) little water, move hither and thither in (seeking) food, (and) eat pungent and bitter (herbs, their milk) is light (and) removes desiccation, fever, dyspnea, hemorrhage, (and) diarrhea.

Remarks

The instrumental °*aśanaiḥ* has been represented by a causative clause (*za-bas*) and the word *ra* "goat" added for its subject, while the original *āja* "goat's milk" has been dropped and left to be guessed from the context.

The equivalent of *vyāyāma* "exertion," the phrase *zas rgod*, is rather obscure and its translation by "move hither and thither in (seeking) food" only tentative. The ordinary meaning of *rgod-pa* is "wild"; in Suv. p. 170.30 it corresponds to Skr. *lola* "unsteady." There is just an off chance that *zas rgod* is corrupt for *rgod zas*, in which case *rgod* alone would have to be equated to *vyāyāma* and *zas* interpreted as the object of *za-ba*.

ya (for *yaṅ*) in C is a xylographical error.

kaṭu "pungent" and *tikta* "bitter" have been translated by *kha(-ba)* and *thsa-ba* respectively, on which see 1.14.

For *skem* CD have substituted the equally correct alternative spelling *skems*.

I 5. 25

Sanskrit Text

īṣadrūkṣoṣṇalavaṇam auṣṭrakaṃ dīpanaṃ laghu |
śastaṃ vātakaphānāhakṛmiśophodarārśasām ||

Slightly rough, warming, and salt (is) camel's milk, (also) digestive (and) light; (it is) commended for wind, phlegm, constipation, worms, cutaneous and abdominal swellings, and hemorrhoids.

Tibetan Version

(7) *rṅa-moi* [[24b1]] *o-ma cuṅ rtsub dro |*
lan-thsva[1] *bro-źiṅ* ((7)) *drod che yaṅ |*
rluṅ daṅ bad-kan lto sbos srin |
or-nad dmu-rdziṅ[2] *gźaṅ-nad sel ||*

[1] CDP$_2$; *thsa* NP$_1$. [2] CDP$_2$; *rdziṅs* NP$_1$.

Camel's milk is slightly rough, warming, salt-tasting, rich in (digestive) heat, (and) light; it removes wind, phlegm, inflated belly, worms, cutaneous (and) abdominal swellings, (and) hemorrhoids.

Remarks

lavaṇa "salt" has been paraphrased by *lan-thsva bro-ba* "salt-tasting"; for *lan-thsva* NP$_1$ give the less satisfactory though also tenable spelling *lan-thsa* (cf. vv. 28 & 43).

auṣṭraka "camel's milk" has been transferred to the beginning of the sentence, as is required by Tibetan syntax.

dīpana "digestive" has been represented by *drod che* "rich in (digestive) heat."

śasta "commended" has been shifted to the end of the sentence and replaced by *sel* "removes."

ānāha "constipation" has been rendered by *lto sbos* "inflated belly," which usually corresponds to *ādhmāna* "inflation" (cf. 2.18, 4.9, 5.17); a similar case is found in v. 81, which see for further parallels.

Instead of *dmu-rdziṅ*, which is the sole spelling of this term in practically all occurrences met with in the Sūtrasthāna (except vv. 67 & 70), NP$_1$ read here and in v. 34 *dmu-rdziṅs*, which seems equally correct but has not been adopted for uniformity's sake.

I 5. 26

Sanskrit Text

mānuṣaṃ vātapittāsṛgabhighātākṣirogajit |
tarpaṇāścotanair[1] *nasyair ahṛdyaṃ tūṣṇam*[2] *āvikam ||*

[1] B; °*āścyotanair* K. [2] B; *coṣṇam* K.

Human milk (is) destructive of eye-diseases (coming) of wind, choler, blood, and injury, (and that) in the form of refreshments and instillations (as well as) sternutatories. Unwholesome for the stomach, however, (and) warming is sheep's milk;

Tibetan Version

bud-med nu-żo rluṅ [5] *mkhris khrag* /
⟨8⟩ *snad-pai mig*[1]*-nad sel byed-de* /
thsim byed mig daṅ snar blugs [[2]] *phan* /
lug-gi o-ma sñiṅ gnod (53a1) *thsa* //

[1] CDP_1P_2; *mi* N.

A woman's breast-milk removes eye-diseases (coming) of wind, choler, blood, (and) injury, being wholesome as a refreshment (and) as an instillation into the eyes and the nose. Sheep's milk damages the stomach (and) warms;

Remarks

mānuṣa "human milk" has been paraphrased by *bud-med nu-żo* "a woman's breast-milk."

mi (for *mig*) in N is a carver's error.

°*jit* "destructive of" has been translated by *sel byed-de* "removes." Judging from the basic text, the affix *de* serves here to mark the following words as explicative. Without regard to the original, it would of course also be possible to take *sel byed-de* for an ordinary gerund and *phan* for the main verb.

āścotana "instillation" and *nasya* "sternutatory" have been combined into *mig daṅ snar blugs* "instillation into the eyes and the nose."

ahṛdya "unwholesome for the stomach" has been rendered by *sñiṅ gnod* "damages the stomach"; as in vv. 1 & 10, *hṛd* ought to be understood in the sense of "stomach" rather than "heart," which does not fit the context.

tu "however" has been dropped and *āvika* "sheep's milk" removed to the head of the sentence.

I 5. 27

Sanskrit Text

vātavyādhiharaṃ hidhmāśvāsapittakaphapradam /
hastinyāḥ sthairyakṛd bāḍham uṣṇaṃ tv aikaśaphaṃ laghu //

(it is) eliminative of wind-diseases (and) productive of hiccup, dyspnea, choler, and phlegm. (The milk) of a cow-elephant (is) strongly generative of firmness. Warming, however, (and) light (is) that of a solid-hoofed animal;

Tibetan Version

rluṅ 'joms skyigs-bu dbugs mi bde /
mkhris((53a1))*-pa bad-kan skyed-pa yin* /
ban-glaṅ-mo-yis rab brtan byed /
[6] ⟨25b1⟩ *rmig-pa-gcig-pai o-ma thsa* //

it subdues wind (and) produces hiccup, dyspnea, choler, (and) phlegm. (The milk of) a cow-elephant makes very firm. The milk of a solid-hoofed animal warms,

Remarks

vātavyādhihara "eliminative of wind-diseases" has been simplified to *rluṅ 'joms* "subdues wind."

hastinyāḥ "of a cow-elephant," to which *kṣīra* "milk" must be supplied from the context, has been made the agent in Tibetan (lit. "by a cow-elephant one is made very firm"), *ban-glaṅ-mo-yis* being of course a metonymy for *ban-glaṅ-moi o-mas.*

bāḍham "strongly" Aruṇadatta refers not to *sthairyakṛt* but to *uṣṇa*; this is, however, less satisfactory in view of the pāda limit. Both Candranandana and Indu follow the above interpretation, which is also adopted by the Tibetans.

tu "however" and *laghu* "light" have been neglected, the latter apparently for lack of space, whereas *aikaśapha* has been given its appropriate place at the beginning of the new sentence.

I 5. 28

Sanskrit Text

śākhāvātaharaṃ sāmlalavaṇaṃ jaḍatā[1]*karam* /
payo 'bhiṣyandi gurv āmaṃ yuktyā śṛtam ato 'nyathā //

[1] B; *jalatā* K.

(it is) eliminative of wind in the extremities, slightly sour and salt, (and) generative of numbness. Raw milk (is) causative of effluxions (and) heavy, properly boiled one different from this;

Tibetan Version

yan-lag rluṅ sel[1] *skyur bcas-śiṅ* /
[[3]] *lan-thsva*[2] *bro-źiṅ rmoṅs-par byed* /
o rlon bad-kan skyed-ciṅ lci /
(2) *rigs-pas*[3] *bskol-bas*[4] *de-las gźan* //

[1] CNP_1P_2; *sal* D. [2] CDP_2; *thsa* NP_1. [3] NP_1P_2; *par* CD.
[4] CDP_2; *bsgol-ba* NP_1.

removes wind in the extremities, is slightly sour and salt-tasting, and makes numb. Raw milk produces phlegm and is heavy; when properly boiled, it is different from this;

Remarks

sal (for *sel*) in D is one of the very few mistakes found in this xylograph; perhaps the mātra has only broken or failed in the process of printing.

sāmlalavaṇa "slightly sour and salt" has been represented by *skyur bcas-śiṅ lan-thsva bro-źiṅ* "is slightly sour and salt-tasting." For *lan-thsva* NP_1 have again substituted the less correct *lan-thsa*; cf. v. 25.

abhiṣyandin "causative of effluxions" has been translated by *bad-kan skyed-ciṅ* "produces phlegm"; cf. v. 18.

āma "raw" has been placed right after its governing *payas*.

yuktyā "properly" has been metaphrased by *rigs-pas*, which is a Sanskritism doubtless occasioned by the basic instrumental; hence it has been altered to *rigs-par* in CD.

For *bskol-bas* NP_1 read *bsgol-ba*, which seems to be a corruption rather than a secondary form, the omission of the gerundial suffix being objectionable from the stylistic point of view.

I 5. 29

Sanskrit Text

bhaved garīyo 'tiśṛtaṃ dhāroṣṇam amṛtopamam |
amlapākarasaṃ grāhi gurūṣṇaṃ dadhi vātajit ||

very heavy is (milk that has been) excessively boiled; (that which is still) warm from milking (is) nectar-like. Of sour digestion and taste, constipating, heavy, (and) warming (are) curds; (they are) destructive of wind

Tibetan Version

śin-tu ((2)) *bskol*[1]*-na 'ju* ⟨2⟩ *dka lci* |
bźos ma-thag[2] *dro* [7] *bdud-rtsir*[3] *mthsuṅs* |
źo ni ro daṅ źu rjes skyur |
rtug skam[4] [[4]] *lci-la rluṅ-nad sel* ||

[1] CDP_1P_2; *bsko* N. [2] NP_1; *thog* CDP_2. [3] CDP_2; *rtsi* NP_1.
[4] CDP_2; *skyems* NP_1.

if excessively boiled, (milk) is hard to digest (and) heavy; immediately after milking, (when it is still) warm, it is nectar-like. Curds are sour in taste and after digestion, dry in (their action upon) the excrements, (and) heavy and remove wind-diseases,

Remarks

bhavet has been omitted since the copula is already implied by the elliptical forms *dka* and *lci*, which stand for *dka-ba daṅ lci-bao* or *dka-źiṅ lci-bao*.

garīyas, which Candranandana and Indu interpret to be an elative (*atiguru*) while Aruṇadatta takes it again (see v. 23) for a comparative proper (*gurutara*), has been paraphrased by *'ju dka lci* "hard to digest (and) heavy."

atiśṛta "excessively boiled" has been interchanged with *garīyas* and, like the preceding *yuktyā śṛtam*, reproduced by a gerundial clause: *śin-tu bskol-na* "if excessively boiled."—*bsko* (for *bskol*) in N is a xylographical error.

dhāroṣṇa "warm from milking" has been translated somewhat differently by *bźos ma-thag dro* "immediately after milking, (when it is still) warm." For *ma-thag* CDP_2 have substituted *ma-thog*, which (according to JÄSCHKE, Dict. p. 237) is a colloquialism.—*dhāra* properly denotes any jet of liquid, in the present case that drawn from the udder.

Instead of *bdud-rtsir mthsuṅs* NP_1 write, less satisfactorily, *bdud-rtsi mthsuṅs*; contrast v. 2.

amlapākarasa "of sour digestion and taste" has been represented by *ro daṅ źu rjes skyur* "sour in taste and after digestion"; see v. 20.

grāhin "constipating" has been turned *rtug skam* "dry in (their action upon) the excrements." The term *grāhin* is ambiguous, signifying "astringent" as well (in

which sense it is understood by HILGENBERG & KIRFEL).—*skyems* in NP_1 is suspect and probably corrupt for *skems*; cf. 3.8 & 5.38.

dadhi "curds" has been removed to the beginning of the sentence on grounds of syntax.

vātajit "destructive of wind" has been expanded into *rluṅ-nad sel* "remove wind-diseases," just the other way round than in v. 27.

I 5. 30

Sanskrit Text

medaḥśukra[1]*balaśleṣmapittaraktāgni*[2]*śophakṛt* |
rociṣṇu śastam arucau śītake viṣamajvare ||

[1] B; *śukla* K. [2] B; *raktapittāgni* K.

(and) generative of fat, sperm, strength, phlegm, hemorrhage, (gastric) fire, and cutaneous swellings. (As they are) appetizing, (they are) commended in anorexia, cold irregular fever,

Tibetan Version

thsil daṅ khu-chu stobs bad-kan /
khrag-mkhris drod skyed[1] *or-nad skyed*[1] /
yi[2]*-ga 'byed*⟨3⟩*-ciṅ*[3] *kha-zas len* /
(3) *graṅ-bai rims daṅ mi sñoms* ((3)) *rims* ||

[1] $CDNP_1$; *bskyed* P_2. [2] $CDNP_1$; *yid* P_2. [3] NP_1; *'bye-źiṅ* CDP_2.

generate fat, sperm, strength, phlegm, hemorrhage, (and gastric) fire, (and) produce cutaneous swellings. As they stimulate appetite and make (one) take food, they are wholesome [*phan* 31 b] in cold fever, irregular fever,

Remarks

śukra "sperm" has been represented by the tautologic *khu-chu*; cf. 1.13 & 5.61.

pittarakta "hemorrhage" has been turned *khrag-mkhris*, making it pretty certain that the basic text had *raktapitta* (as also found in K).

°*kṛt* "generative of" has been translated twice, after *agni* as well as after *śopha*, each time by *skyed* "generate, produce," for which P_2 substitutes the secondary *bskyed*.

rociṣṇu "appetizing" has been reproduced by *yi-ga 'byed-ciṅ* "opening, stimulating, appetite." In CDP_2 the transitive *'byed-ciṅ* has been replaced by the intransitive *'bye-źiṅ*, which is just the opposite of what happened in 4.30, where NP read *yi-ga 'bye-źiṅ* while CD write *yi-ga 'byed-ciṅ*.—*yid* (for *yi*) in P_2 is a miscarving.

Instead of *arucau* the Tibetans apparently read something else. From 6.111 *rucyam* might be conjectured, which does not, however, fit the metre. In both cases the translation offers *kha-zas len*, which can only be understood from the context to mean "making (one) take food," though a causative use of *len-pa* is not otherwise attested.

śītake viṣamajvare "in cold irregular fever" has been rendered *graṅ-bai rims daṅ mi sñoms rims* "in cold fever and in irregular fever," which plainly indicates a variant reading *śītake viṣame jvare*. This is, however, incompatible with the explanation given by the commentators, who just as plainly consider *śītake* an attribute of *viṣamajvare*.

I 5. 31

Sanskrit Text

pīnase mūtrakṛcchre ca rūkṣaṃ tu grahaṇīgade |
naivādyān niśi naivoṣṇaṃ vasantoṣṇaśaratsu na ||

catarrh, and strangury; skimmed, however, in dysentery. Never shall one take them [*tan* 32b] at night, never warm, (and) not in spring, summer, and autumn;

Tibetan Version

[25a1] *cham-pa gcin 'gags gyur-pa daṅ |*
'khru-bai [[5]] *nad-la rtsub-mo phan |*
źo dron dpyid daṅ so-ga daṅ |
ston-dus mthsan-mo btuṅ mi bya ||

catarrh, (and) confined urine and, (if) skimmed, in dysentery. One shall not take curds warm, in spring, summer, and the autumnal season, (and) at night;

Remarks

mūtrakṛcchra "strangury" has been rendered by *gcin 'gags gyur-pa* "confined urine."

For *grahaṇīgada*, which has been interchanged with *rūkṣa*, compare remarks on v. 14.

tu "however" has been replaced by *daṅ* "and."

In the second line, the somewhat rhetorical style, marked by the initial position of *adyāt* and the reiterative use of *naiva* and *na*, has been abandoned in favour of a less spectacular mode of expression, as it is typical of the Tibetan language. With regard to details, the subject *dadhi* has been repeated, while the predicate *adyāt* "one shall eat" has been idiomatically changed into *btuṅ bya* "one shall drink" and placed at the end of the stanza, with *niśi* "at night" immediately preceding it; *śarad* "autumn," lastly, has been turned *ston-dus* "autumnal season."

I 5. 32

Sanskrit Text

nāmudgasūpaṃ nākṣaudraṃ tan nāghṛta[1]*sitopalam |*
na cānāmalakaṃ nāpi nityaṃ nāmandam[2] *anyathā ||*

[1] B; *na cāghṛta* K. [2] B; *no mandam* K.

(in any other season)[1] not without mung-bean soup nor without honey nor without ghee and sugar nor without emblic myrobalans, also not continuously and not slightly unfinished. Otherwise

[1] *anyartau* Aruṇadatta.

Tibetan Version

de ni ⟨4⟩ *mudgai*[1] *sran*[2] *thsod daṅ |*
sbraṅ-rtsi mar daṅ śa-kha-ra[3] *|*

[1] CDP_2; *mudga* NP_1. [2] DNP_1P_2; *srin* C. [3] CDP_2; *kha-ra śa* NP_1.

skyu-ru-ra ni med mi [2] *btuṅ*[4] /
rtag-tu ma yin ma laṅs min //

[4] CDP$_2$; *'thuṅ* NP$_1$.

(in any other season) one shall not take them without mung-bean soup, honey, ghee, sugar, (and) emblic myrobalans, neither continuously nor unfinished.

Remarks

While in Sanskrit the sentence starting with *naivādyāt* in 31c reaches as far as *āmandam*, in Tibetan it begins anew with *nāmudgasūpam*, a second predicate (*btuṅ*, v.l. *'thuṅ*) being proleptically added after *anāmalakam*; thereby the following *nāpi nityaṃ nāmandam* (v.l. *no mandam*) is given the role of a postscript. Here again the several negations have been reduced to a minimum, all negative particles (*na*) being represented by a single *mi* and all negative prefixes (*a*, *an*) by a single *med*.

mudgasūpa "mung-bean soup" has been translated by *mudgai sran thsod*, with *sran* "bean" (misspelt *srin* in C) constituting a pleonasm. NP$_1$ neglect the genitive termination.

Instead of *śa-kha-ra*, a Tibetanization of *śarkarā* here corresponding to *sitopala* "sugar-crystal, sugar," NP$_1$ write *kha-ra śa* "sugar (and) meat," which implies a (doubtless corrupt) variant *sitāpala*. The change is remarkable as it cannot possibly have been made without consulting a Sanskrit text.

For *btuṅ* NP$_1$ have *'thuṅ*, which is incompatible with the necessitative mood here to be expected. On the anticipation of the principal verb and its resumption by an auxiliary, see Introd. § 27.

manda, explained by Candranandana as *mandajāta* "slowly developed" and by Indu as *ajāta* "undeveloped," has been rendered by *ma laṅs* "not having reached the final stage, unfinished." Similarly, Aruṇadatta describes *mandaka* as "that which, after having passed the state of milk, has not yet reached the state of curds but is in between" (*dugdhāvasthāṃ vyatītya dadhyavasthām asaṃprāptam antarāvarti*).—The prefix *ā* must be interpreted to mean "slightly" (*āṅ īṣadarthe* Pat. on Pāṇ. II 2.18 vārtt. 4). For *nāmandam* Candranandana and Indu read *no mandam* (a contraction of *na u mandam*), which does not only come closer to the Tibetan version but is also preferable from the stylistic point of view, since *no* winds up a tripartite series of composite negations (*na ca* : *nāpi* : *no*).

anyathā "otherwise" has been taken into the next stanza, where it belongs syntactically.

I 5. 33

Sanskrit Text

jvarāsṛkpittavīsarpakuṣṭhapāṇḍubhrama[1]*pradam* /
takraṃ laghu kaṣāyāmlaṃ dīpanaṃ kaphavātajit //

[1] B; *pāṇḍvāmaya* K.

(they are) productive of fever, hemorrhage, erysipelas, leprosy, jaundice, and giddiness. Buttermilk (is) light, astringent, sour, (and) digestive; (it is) destructive of phlegm and wind

Tibetan Version

(4) ((4)) *gźan-du rims khrag me[[6]]-dbal*[1] *daṅ* /
mdze daṅ skya-rbab mgo 'khor skyed[2] /
dar sar ⟨5⟩ *yaṅ-la bska-źiṅ skyur* /
drod skyed[2] *bad-kan rluṅ-dag sel* //

[1] NP_1; *me-dbal rims khrag* CDP_2. [2] $CDNP_1$; *bskyed* P_2.

Otherwise they produce fever, hemorrhage, erysipelas, leprosy, jaundice, (and) spinning head. Fresh buttermilk is light, astringent, and sour; it produces (gastric) heat, removes phlegm (and) wind,

Remarks

asṛkpitta "blood-bile, hemorrhage" has been rendered simply by *khrag* "blood," obviously for lack of space, the sense being the same as that of *khrag-mkhris*.

vīsarpa "erysipelas" has been placed by CDP_2 before *jvara* "fever," probably on grounds of rhythm.

bhrama "giddiness" has, as elsewhere, been paraphrased by *mgo 'khor* "spinning head."

For *skyed* P_2 has both times substituted *bskyed*.

takra "buttermilk" has been translated by *dar sar* "fresh buttermilk", *sar* being a short form of *gsar(-ba)*.

dīpana "digestive" has been turned *drod skyed* "produces (gastric) heat."

kaphavātajit "destructive of phlegm and wind" has been represented by *bad-kan rluṅ-dag sel* "removes phlegm (and) wind," the affix *dag* being here expressive of the dual.

———

After pāda 33b the codex ja (Mooss' siglum) inserts two ślokas that do not even occur in the As. but show a great similarity to Suśr. I 45.68cd—70ab; they run as follows:

vipāke madhuraṃ snigdhaṃ raktapittapraṇāśanam /
balasaṃvardhanaṃ vṛṣyaṃ viśeṣād dadhi māhiṣam //
ājaṃ tu kaphapittaghnaṃ kṣayarogavināśanam /
durnāmaśvāsakāseṣu hitam agneś ca dīpanam //

"Sweet in their digestion, oily, annihilative of hemorrhage, augmentative of strength, (and) viriligenic to a particular degree (are) buffalo's curds. Goat's curds, however, (are) destructive of phlegm and choler, annihilative of consumption, wholesome in hemorrhoids, dyspnea, and cough, and incentive of (gastric) fire."

I 5. 34

Sanskrit Text

śophodarārśograhaṇīdoṣamūtragrahārucīḥ[1] /
plīhagulma[2]*ghṛtavyāpadgarapāṇḍvāmayāñ jayet* //

[1] B; *mūtrakṛcchrajvarārucīḥ* K. [2] B; *gulmaplīha* K.

(and) destroys cutaneous and abdominal swellings, hemorrhoids, dysentery, retention of urine, anorexia, splenomegaly, visceral induration, ghee(-caused) diseases, factitious poison, and jaundice.

Tibetan Version

skran-nad dmu-rdziṅ[1] *gźaṅ-'brum daṅ* /
[3] *pho-nad chu sri*[2] *yi-ga 'chus* /
mcher-pa skran daṅ mar ma-źu /
[[7]] *sbyar dug skya-rbab-nad*((5))*-rnams sel* //

[1] CDP_2; *rdziṅs* NP_1. [2] $CDNP_1$; *bsri* P_2.

(and) removes visceral induration, abdominal swellings, hemorrhoids, dysentery, retaining urine, disturbed appetite, splenomegaly, visceral induration, ghee(-caused) indigestion, factitious poison, (and) jaundice.

Remarks

Instead of *śopha* "cutaneous swelling" the Tibetan writes *skran-nad* "visceral induration," which appears to be an old corruption for *skraṅ-nad*; for in 7.19, 12.53, 16.32 & 20.3 *śopha* has been turned *skraṅ* while 26.6 even gives *skraṅs-nad*, the simple *skraṅs(-pa)* being in later chapters a frequent pendant of *śopha* (8.25, 12.46, 26.25 & 56, 28.1, 3, 8 & 31, 29.5, 32, 38 & 74) and its synonym *śvayathu* (4.18, 28.4 & 29.1).

On the spelling of *dmu-rdziṅ(s)* see v. 25.

grahaṇīdoṣa "dysentery" [lit. "grahaṇī disturbance"] has been translated by *pho-nad*, which properly means "stomach trouble"; for details see v. 14.

mūtragraha "retention of urine" has been rendered *chu sri* "retaining urine"; cf. v. 23. For *sri* P_2 reads *bsri*.

aruci "anorexia" has, as previously, been paraphrased by *yi-ga 'chus* "disturbed appetite" and *ghṛtavyāpad* "ghee(-caused) disease" by *mar ma-źu* "ghee(-caused) indigestion."

plīha "splenomegaly" has been reproduced by *mcher-pa*, which is its usual correspondent, the equation in Mvy. 4020/21 of *yakṛt* "liver" with *mcher-pa* and of *plīha* "milt" with *mchin-pa* being due to a confusion.

pāṇḍvāmaya "jaundice" has been metaphrased by *skya-rbab-nad*, the following suffix *rnams* belonging to the several substantives *in toto*.

I 5. 35

Sanskrit Text

tadvan mastu saraṃ srotaḥśodhi viṣṭambhajil laghu /
navanītaṃ navaṃ vṛṣyaṃ śītaṃ varṇabalāgnikṛt //

Likewise, whey (is) purgative, purificatory of the vessels, destructive of constipation, (and) light. Fresh butter of the same day[1] (is) viriligenic, cooling, productive of colour, strength, and digestion,

[1] *sadyaska*, as opposed to that of long standing, *cirotthita*, according to Suśruta's terminology (I 45.92).

Tibetan Version

⟨6⟩ *de* (5) *'dra źo-kha*[1]*-chu 'khru yaṅ* /
rtsa-sbubs sbyoṅ-la rtug skam sel /
'phral-gyi[2] *mar sar ro-tsa-źiṅ* /
bsil[3]*-źiṅ mdog* [4] *stobs drod skyed byed* //

[1] NP_1; *ga* CDP_2. [2] CDP_1P_2; *gyis* N. [3] CDP_2; *bsal* NP_1.

Likewise, whey purges, is light, purifies the vessels, and removes dry excrements. Fresh butter of the same day virilifies, cools, produces colour, strength, (and gastric) heat,

Remarks

On *mastu* "whey" see 3.46; *źo-kha-chu* and *źo-ga-chu* are alternative spellings of equally frequent occurrence.

viṣṭambhajit "destructive of constipation" has been paraphrased by *rtug skam sel* "removes dry excrements."

laghu "light" has been placed after *sara* "purgative."

nava, explained by Indu as *sadya uddhṛtam* "churned on the same day," has been translated by *'phral*, a noun denoting immediate nearness either in space or in time. For *'phral-gyi* N reads, less correctly, *'phral-gyis*.

bsal (for *bsil*) in NP_1 appears to be a corruption.

I 5. 36

Sanskrit Text

saṃgrāhi vātapittāsṛkkṣayārśorditakāsajit /
kṣīrodbhavaṃ tu saṃgrāhi[1] *raktapittākṣirogajit //*

[1] B; *saṃgrāhī* K.

constipating, (and) destructive of wind, hemorrhage, consumption, hemorrhoids, hemiplegia of the face, and cough; (that) prepared from thickened milk, on the other hand, (is) constipating (and) destructive of hemorrhage and eye-diseases.

Tibetan Version

'khru gcod rluṅ mkhris-khrag gźaṅ[[8]]-*'brum /*
glo-gcoṅ kha yon ⟨7⟩ *lud-pa*[1] *sel //*

[1] CDP_1P_2; *ga* N.

stops diarrhea, (and) removes wind, hemorrhage, hemorrhoids, consumption, wry mouth, (and) cough.

Remarks

In the first half of the stanza, *saṃgrāhin* "constipating" has been paraphrased by *'khru gcod* "stops diarrhea" (see v. 29), *kṣaya* "consumption" interchanged with *arśas* "hemorrhoids," and *ardita* "hemiplegia of the face" represented by *kha yon* "wry mouth" (see 2.3).—*lud-ga* (for *lud-pa*) in N is a mistake.

The second half of the stanza is missing in the Tibetan version and in Candranandana's commentary.—*kṣīra* must here be interpreted to mean, not "frische Milch" as is done by Hilgenberg & Kirfel, but "thickened milk" or "what is formed after milk has been churned" (*yat kṣīram eva mathitvotpāditam* Indu).

———

After pāda 36b some manuscripts insert the following spurious line:

cakṣuṣyaṃ bālavṛddhānāṃ praśastaṃ saukumāryakṛt /

"(it is) ophthalmic, commended for children and old people, (and) productive of great tenderness."

I 5. 37

Sanskrit Text

śastaṃ dhīsmṛtimedhāgnibalāyuḥśukra[1]*cakṣuṣām |*
bālavṛddhaprajākāntisaukumāryasvarārthinām ||

[1] B; *śukla* K.

Recommended for wit, memory, intellect, digestion, strength, longevity, sperm, eyes, children, old people, those desirous of offspring, beauty, great tenderness, and voice,

Tibetan Version

źun mar blo rno dran gsal-źiṅ |
((6)) *yid gźuṅs drod* (6) *skyed*[1] *stobs tshe 'phel |*
mig daṅ byis rgan bu 'dod daṅ |
mdaṅs [5] *bzaṅ rab gźon skad sñan phan ||*

[1] CDNP$_1$; *bskyed* P$_2$.

Melted butter produces sharp wit, bright memory, keen intellect, (and gastric) heat; it increases strength (and) lifetime; it is wholesome for eyes, children, old people, desiring a son, fair complexion, great youthfulness, (and) melodious voice;

Remarks

śasta "recommended" has been removed from the head of the sentence and its role as predicate noun assigned to four elliptical gerunds, of which only the last one is a proper equivalent while the others are substitutes: *skyed* "produces" in 37b (where P$_2$ reads *bskyed*), *'phel* "increases" in 37b, *phan* "is wholesome" in 37d, and *bsñags* "is recommended" in 38b. Its initial position has been taken by *źun mar* "melted butter," the Tibetan paraphrase of *ghṛta* "ghee" to be found towards the end of verse 39, which has here been repeated for syntactical reasons.

dhī "wit," *smṛti* "memory," *medhā* "intellect," and—a little later—*svara* "voice" have been specified by suitable attributes: *blo rno* "sharp wit," *dran gsal* "bright memory," *yid gźuṅs* "keen intellect," and *skad sñan* "melodious voice."

śukra "sperm" has been omitted.

prajā "offspring" has been translated by *bu* "son," *kānti* "beauty" by *mdaṅs bzaṅ* "fair complexion," and *saukumārya* "great tenderness" by *rab gźon* "great youthfulness" (*gźon-pa* being so far attested only as an adjective). The following *arthin* "desirous of," which in Sanskrit belongs to *prajā, kānti, saukumārya,* and *svara* alike, has in Tibetan been confined to *prajā*.

I 5. 38

Sanskrit Text

kṣatakṣīṇaparīsarpaśastrāgniglapitātmanām |
vātapittaviṣonmādaśoṣālakṣmījvarāpaham ||

(and) those exhausted from pulmonary rupture, pulmonary consumption, erysipelas, scalpel, and fire; dispersive of wind, choler, poison, frenzy, desiccation, unbeautifulness, and fever;

Tibetan Version

glo-rdol[1] *skems*[2] *dan̄ gcon̄* [[25a1]] *dan̄* ⟨8⟩ *'bras* /
mthson smas mes thsig rmya[3]*-la'an̄ bsn̄ags* /
rlun̄ dan̄ mkhris-pa dug dan̄ smyo /
lus skems mdan̄s ñams ((7)) *rims*(7)*-rnams*[4] *sel* //

[1] $CDNP_1$; *brdol* P_2. [2] N; *skem* CDP_1P_2. [3] NP_1; *rma* CDP_2.
[4] NP_1; *nad* CDP_2.

it is recommended for pulmonary rupture, desiccation, consumption, erysipelas, (and) exhaustion from having been wounded by scalpel and burnt with fire; it removes wind, choler, poison, frenzy, desiccated body, impaired complexion, (and) fever;

Remarks

After *glo-rdol* (spelt *brdol* in P_2), which corresponds to *kṣata* (see v. 22), *skems* (spelt *skem* in CDP_1P_2) has been added, which may conveniently be taken in the sense of *śoṣa* "desiccation" (see v. 24), a synonym of *kṣaya* "consumption" (cf. III 5.1). The contrast to the following *kṣīṇa* is not quite clear; perhaps *skems dan̄ gcon̄* is meant to be a tautology.—The spelling *glo-brdol* recurs in 6.115 & 119, 7.58, 10.7, 14.8, 17.22.

parīsarpa "erysipelas" has been rendered by *'bras*, which in 4.18 stands for *koṭha* "urticaria" and is ordinarily used in the general sense of "pimple" (*gaṇḍa* Mvy. 9487, *śrāvikā* Mvy. 9488) or the like. Its proper equivalent would be *me-dbal* (cf. 1.42, 4.18, 5.33).

śastrāgniglapita "exhausted from scalpel and fire" [i.e. surgery and cauterization] has been translated by *mthson smas mes thsig rmya* "exhaustion from having been wounded by scalpel (and) burnt with fire." By the nominalization of *glapita* and the consequent omission of *ātman* (which serves merely as a device for forming the possessive compound), the preceding nouns have become immediately dependent upon *śasta*.—In CDP_2 *rmya* "exhaustion" has been replaced by *rma* "wound," which appears somewhat awkward beside *smas* "wounded." See v. 79, where *rmya* is the sole spelling of all xylographs.

śoṣa "desiccation" and *alakṣmī* "unbeautifulness" have been paraphrased by *lus skems* "desiccated body" and *mdan̄s ñams* "impaired complexion."

The suffix *rnams* after *rims*, which again (see v. 34) belongs to the preceding substantives *in toto*, has in CDP_2 given way to *nad* "disease."

I 5. 39

Sanskrit Text

snehānām uttamaṃ śītaṃ vayasaḥ sthāpanaṃ param[1] /
sahasravīryaṃ vidhibhir ghṛtaṃ[2] *karmasahasrakṛt* //

[1] B; *ghṛtam* K. [2] B; *vidhibhiḥ śṛtaṃ* K.

foremost among fats, cooling, (and) a first-rate preservative of youth: ghee (is) possessed of a thousand powers (and), by its (many) ways of application, productive of a thousand effects.

Tibetan Version

snum[1]*-gyi naṅ-na* [6] *snum*[2] *mchog-ste* /
bsil-źiṅ na-thsod [[2]] *'jog*⟨26a1⟩*-pai mchog* /
źun mar stobs ni stoṅ daṅ ldan /
sbyor-bas[3] *las ni stoṅ byed 'byuṅ*[4] //

[1] CDP$_2$; *sman* NP$_1$. [2] CDP$_1$P$_2$; *snuṃ* N. [3] CDP$_2$; *ba* NP$_1$.
[4] NP$_1$; *'gyur* CDP$_2$.

it is the best fat among fats, cooling, and the best (means) of extending youth; melted butter possesses a thousand powers (and) by its being applied produces a thousand effects.

Remarks

snehānām uttamam "foremost among fats" has been rendered *snum-gyi naṅ-na snum mchog* "the best fat among fats," for which NP$_1$ read *sman-gyi naṅ-na snum mchog* "the best fat among medicines" (this being doubtless a redactional change).— The second *snum* is spelt *snuṃ* in N; cf. Introd. p. 23 n. 6.

vayasaḥ sthāpanaṃ param "a first-rate preservative of youth," as this phrase must be understood according to the scholiasts [and not "für das Alter das vorzüglichste Stärkungsmittel," as Hilgenberg & Kirfel put it], has been translated *na-thsod 'jog-pai mchog* "the best (means) of extending youth"; cf. Mvy. 7430, where *'jog-pa* is equated to *prabhāvayanti*.

vidhibhiḥ "by its (many) ways of application" has been turned *sbyor-bas* "by its being applied." NP$_1$ neglect the instrumental termination.

ghṛta "ghee" has been transferred to the beginning of pāda c and reproduced by *źun mar* "melted butter"; cf. v. 37.

°*kṛt* "productive of" has been represented by *byed 'byuṅ* "produces," *'byuṅ* after a verbal root serving as an auxiliary (cf. Jäschke, Dict. p. 397). In CDP$_2$ it has been modified to *byed 'gyur* "will produce."

———

Analogously to v. 33, the codex ja inserts after pāda 39b the following couplet (∼ Suśr. I 45.99):

madhuraṃ raktapittaghnaṃ guru pāke kaphāpaham /
vātapittapraśamanaṃ suśītaṃ māhiṣaṃ ghṛtam //

"Sweet, destructive of hemorrhage, heavy in its digestion, dispersive of phlegm, sedative of wind and choler, (and) strongly cooling (is) buffalo's ghee."

I 5. 40

Sanskrit Text

madāpasmāramūrchāyāñ chiraḥ[1]*karṇākṣiyonijān* /
purāṇaṃ jayati vyādhīn vraṇaśodhanaropaṇam //

[1] K; *mūrchāyaśiraḥ* B.

Frenzy, epilepsy, stupor, (and) diseases affecting the head, ears, eyes, and womb destroys old (ghee; it is) purificatory and curative of wounds.

Tibetan Version

mar rñiṅ smyo daṅ brjed-byed brgyal /
klad-nad rna[1] *mig mṅal-nad daṅ* /
rma-rnams sbyoṅ[2]*-źiṅ* [7] ⟨2⟩ *'thso*[3] *byed-pas* /
(53b1) ((53b1)) *nad-las* [[3]] *rgyal byed dam-pa yin* //

[1] CDNP$_1$; *sna* P$_2$. [2] NP$_1$P$_2$; *sbyaṅ* CD. [3] CDP$_2$; *'thsob* NP$_1$.

Old ghee cleans up and heals frenzy, epilepsy, stupor, head-diseases, ear-, eye-, (and) womb-diseases, and wounds; it is excellent for making (one) victorious over diseases.

Remarks

The phrase *śiraḥkarṇākṣiyonijān . . . vyādhīn* "diseases affecting the head, ears, eyes, and womb" has been split into two parts: *klad-nad* "head-diseases" and *rna mig mṅal-nad* "ear-, eye-, (and) womb-diseases." Instead of *rna* "ear" P$_2$ reads *sna* "nose."

purāṇam (sc. *ghṛtam*) "old ghee" has been removed to the head of the stanza and translated by *mar rñiṅ*; although literally meaning "butter" (see v. 35), *mar* is often used in the sense of "ghee," e.g. 1.25, 3.50, 4.29, 5.32 & 34 (cf. Mvy. 5682). According to Aruṇadatta, ghee is regarded as old when it is of 15 and more years' standing (*pañcadaśādivarṣasthita*).

jayati "destroys" has been shifted to the end of the stanza, severed from the remaining sentence, and rendered loosely by *nad-las rgyal byed dam-pa yin* "is excellent for making (one) victorious over diseases." Its office has been taken jointly by *śodhana* and *ropaṇa*, which thus form a kind of tautology. For *sbyoṅ* CD give the future *sbyaṅ*, which does not go with the following *'thso byed* (misspelt *'thsob byed* by NP$_1$) and is probably nothing but a xylographical error passed from D into C.

I 5. 41

Sanskrit Text

balyāḥ kilāṭapīyūṣakūrcikāmoraṇādayaḥ[1] /
śukra[2]*nidrākaphakarā niṣṭambhigurudoṣalāḥ* //

[1] B; *kilāṭapīyūṣakūcikāmoraṭādayaḥ* K. [2] B; *śukla* K.

Invigorative (are) caseous milk, early beestings, condensed milk, late beestings, etc.; (they are) productive of sperm, sleep, and phlegm, constipating, heavy, and morbific.

Tibetan Version

phrum sar spri daṅ rgya phrum daṅ /
chur[1]*-ba-la sogs stobs skyed*[2]*-ciṅ* /
khu-ba[3] *gñid daṅ bad-kan 'phel* /
rtug skam byad[4] *lci ñes daṅ ldan*[5] //

[1] CDNP$_1$; *phyur* P$_2$. [2] CDNP$_1$; *bskyed* P$_2$. [3] DNP$_1$P$_2$; *bal* C.
[4] NP$_1$P$_2$; *byed* CD. [5] NP$_1$P$_2$; *pa daṅ* CD.

Early beestings, condensed milk, late beestings, caseous milk, etc. produce strength, increase sperm, sleep, and phlegm, make the excrements dry, are heavy, (and) contain morbid matter.

Remarks

The Tibetan version of this stanza is especially valuable because of the equivalents it gives for the terms *kilāṭa* (v.l. *kīlāṭa*), *pīyūṣa*, *kūrcikā* (v.l. *kūcikā*), and *moraṇa* (v.l. *moraṭa*), affording as it does thereby a unique opportunity to modify or supplement the meanings offered for these equivalents in the existent dictionaries.

Thus *kilāṭa* "caseous milk," popularly known as *kṣīrāṃśu*, is "the viscid part of condensed milk" (*kūrcikībhūtakṣīrasya ghanabhāgaḥ*)[1]. It corresponds to *chur-ba* (spelt *thsur-ba* in Mvy. 5691), which JÄSCHKE (Dict. p. 159) describes as a kind of vermicelli prepared from boiled buttermilk, while DAS (Dict. p. 423) rightly takes it for a sort of cheese (thus also the Dict. of the Fr. Cath. Miss. p. 327) or curds extracted from milk after boiling and evaporation.

pīyūṣa "early beestings" is "the milk of a cow having just calved up to seven days" (*sadyaḥprasūtāyā goḥ kṣīraṃ saptāhaṃ yāvat*) as opposed to *moraṇa* "late beestings," which is "that after seven days as long as it does not pass into clearness" (*tad eva saptāhāt parato yāvat prasannatāṃ na gacchati tāvat*). By the "passing into clearness" must probably be understood the disappearance of the so-called colostrum globules or Donné corpuscles, which takes place in the third week after parturition; HILGENBERG & KIRFEL, however, refer it to the cow's restitution to ritual purity. Although the Mvy. 5692 equates *pīyūṣa* to *spri-ma* (on which see below), it is apparent from the attributes *sar* "fresh, early" and *rgya* "fully developed, late" that the Tibetan term for "beestings" is *phrum*. JÄSCHKE (Dict. p. 355) records this word only in the sense of "cartilage, gristle," while DAS (Dict. p. 844) refrains from identifying it; the Dict. of the Fr. Cath. Miss., finally, does not mention it at all.

kūrcikā "condensed milk" is milk "whose constituent parts have turned viscid" (*ghanāvayavam*). For its pendant remains *spri*, which is unanimously defined as "cream." Since *pīyūṣa* can have the same meaning, the equation in Mvy. 5692 of *pīyūṣa* and *spri-ma* is still correct, all the more so because it is included there in a list of articles of food, in which *pīyūṣa* "beestings" would be quite out of place.

Little need be said about the translating-technique: *balya* "invigorative" (placed at the end of the clause) has been paraphrased by *stobs skyed-ciṅ* "produce strength," *niṣṭambhin* "constipating" by *rtug skam byad* "make the excrements dry," and *doṣala* "morbific" by *ñes daṅ ldan* "contain morbid matter." For *kara* "productive of" has been substituted *'phel* "increases."

As concerns the variant readings, *khu-bal* (for *khu-ba*) in C is a xylographical error; *phyur* (for *chur*) in P_2, *bskyed* (for *skyed*) in P_2, and *byed* (for *byad*) in CD are alternative forms; and *ñes-pa daṅ* (for *ñes daṅ ldan*) in CD is obviously a malcorrection.

[1] The definitions here quoted have been taken from Ḍalhaṇa's commentary on Suśr. I 45.90 *sq.*; they do not always agree with those given by our scholiasts.

I 5. 42

Sanskrit Text

gavye kṣīraghṛte śreṣṭhe nindite cāvisaṃbhave /
— iti kṣīravargaḥ /[1]
ikṣo raso[2] *guruḥ snigdho bṛṃhaṇaḥ kaphamūtrakṛt //*

[1] Tail-piece missing in B. [2] B; *ikṣoḥ saro* K.

Milk and ghee coming from cows (are) the best; disapproved of, however, (are those) originating from sheep. Such (is) the section on milk.—Sugar-cane juice (is) heavy, oily, nutritious, productive of phlegm and urine,

Tibetan Version

⟨3⟩ *ba mar o-ma mchog yin-no*[1] /
[25b1] *lug-las* [[4]] *byuṅ-ba smad*[2]*-pa yin* /
— *o-mai sde-thsan-no* // //[3]
((2)) *bu-ram-śiṅ khu 'khru lci* (2) *snum* /
śa[4] *skye ro-tsa bad gcin 'phel* //

[1] NP_1P_2; *te* CD. [2] $CDNP_1$; *rmad* P_2.
[3] Second double śad wanting in P_1P_2. [4] CDP_1P_2; *śar* N.

Ghee (and) milk of cows are the best; (those) originating from sheep are disapproved of. (Such) is the section on milk.—Sugar-cane juice purges, is heavy (and) oily, increases the growth of flesh, sexual desire, phlegm, (and) urine,

Remarks

gavye kṣīraghṛte "milk and ghee coming from cows" has been simplified to *ba mar o-ma* "ghee (and) milk of cows," with *kṣīra* and *ghṛta* inverted on metrical grounds.

After *yin* CD punctuate less strongly than NP_1P_2, writing *yin-te* instead of *yin-no*.

nindita "disapproved of," which serves for an antonym of *śasta* "recommended," has been transferred to the end of the sentence and metaphrased by *smad-pa*; this P_2 has malcorrected into *rmad-pa* "wonderful."

ca, which is here disjunctive rather than connective, has been omitted.

On *'khru*, which corresponds to *sara* "purgative," see the following stanza.

bṛṃhaṇa "nutritious" and *vṛṣya* "viriligenic" (in 43a) have been combined with *kaphamūtrakṛt* "productive of phlegm and urine" into a single clause: *śa skye ro-tsa bad gcin 'phel* "increases the growth of flesh, sexual desire, phlegm, (and) urine."— *śar* (for *śa*) in N is probably an error; *skye* is best taken for a noun so as to avoid a change of subject; and *bad* is a short form of *bad-kan*.

I 5. 43

Sanskrit Text

vṛṣyaḥ śīto 'srapittaghnaḥ svādupākarasaḥ saraḥ[1] /
so 'gre salavaṇo dantapīḍitaḥ śarkarāsamaḥ //

[1] B; °*raso rasaḥ* K.

viriligenic, cooling, destructive of hemorrhage, of sweet digestion and taste, (and) purgative. That at the top (is) slightly salt (and, if) pressed out with the teeth, sugar-like.

Tibetan Version

bsil-źiṅ khrag-mkhris sel-ba daṅ /
ro daṅ źu ⟨4⟩ *rjes mṅar-ba yin*[1] /
de rtse[2] *lan-thsva*[3] *bro-źiṅ sos* /
[2] [[5]] *bcas*[4]*-na kha-ra-dag daṅ 'dra* //

[1] $CDNP_2$; *daṅ* P_1. [2] P_1; *thse* $CDNP_2$. [3] DNP_2; *thsa* CP_1. [4] $CDNP_2$; *bcad* P_1.

cools, removes hemorrhage, and is sweet in taste and after digestion. That at the top is salt-tasting and, if pressed out with the teeth, sugar-like.

Remarks

svādupākarasa "of sweet digestion and taste" has been rendered by *ro daṅ źu rjes mṅar-ba* "sweet in taste and after digestion"; cf. vv. 20 & 29. For the following *yin* P_1 has substituted *daṅ*.

sara "purgative" has been translated by *'khru* "purges" and put in front of *guru* "heavy." As the Kottayam edition reads *saro* in 42c and *rasaḥ* in 43b, it is practically certain that the Tibetans had this variant before them; the tmesis of *ikṣu* and *rasa* would have been abandoned anyway.

For *rtse*, which corresponds exactly to *agra* "top" but is found only in P_1, all the other xylographs write *thse* "time." Perhaps *agre* has been misunderstood in a temporal sense.

salavaṇa "slightly salt" has been paraphrased by *lan-thsva bro-źiṅ* "salt-tasting"; cf. vv. 25 & 28. For *lan-thsva* CP_1 give the less correct spelling *lan-thsa*.

bcad (for *bcas*) in P_1 seems to be a redactional change: "having cut."

śarkarāsama "sugar-like" has been turned *kha-ra-dag daṅ 'dra*. The plural suffix is baffling; perhaps *dag* must be interpreted as *dag-pa* "pure."

I 5. 44

Sanskrit Text

mūlāgrajantujagdhādipīḍanān malasaṃkarāt |
kiṃcitkālaṃ vidhṛtyā[1] *ca vikṛtiṃ yāti yāntrikaḥ ||*

[1] B; *kiṃcitkālavidhṛtyā* K.

On account of the pressing of roots, tops, worm-eaten (parts), etc. (alike), the mixture with dirt, and the withholding (from use) for some time, mechanically extracted (sugar-cane juice) undergoes a change (in quality for the worse);

Tibetan Version

rtsa-ba rtse-mo 'bus[1] *zos sogs*[2] */*
btsir daṅ dri-mas[3] *sbags*[4]*-pa daṅ /*
dus ((3)) *ni cuṅ-zad loṅ-pa-las /*
'khrul-'khor(3)⟨5⟩*-can ni rnam 'gyur-te //*

[1] P_1; *dbus* $CDNP_2$. [2] NP_1P_2; *stsogs* CD. [3] CDP_1; *ma* NP_2.
[4] P_1; *spags* CD; *pags* NP_2.

Since roots, tops, worm-eaten (parts), etc. have been pressed (alike) and mixed with dirt, and a short time passes (until its use), mechanically extracted (sugar-cane juice) changes (in quality for the worse);

Remarks

The verbal nouns *pīḍana* "pressing," *saṃkara* "mixture," and *vidhṛti* "withholding" and their adjuncts have been reproduced by means of a gerundial clause ending in *-las*, which must here be understood in a causative sense. This, by the

way, led to some minor changes of phrase, particularly as far as the words *kiṃcitkālaṃ vidhṛtyā* are concerned. In the last pāda, *vikṛtiṃ yāti* "undergoes a change" has been placed after *yāntrikaḥ* and simplified to *rnam 'gyur-te* "changes."

With regard to the variant readings it may be noted that, just as in the case of *rtse* (in 43c), P_1 alone has handed down (or rather restored) the original text, *dbus zos* (for *'bus zos*) as well as *dri-ma(s) (s)pags* (for *dri-mas sbags*) in $CDNP_2$ being corrupt.

I 5. 45

Sanskrit Text

vidāhī guruviṣṭambhī tenāsau tatra pauṇḍrakaḥ |
śaityaprasādamādhuryair[1] *varas tam anu vāṃśikaḥ ||*

[1] B; *mādhuryād* K.

thereby it (becomes) burning, heavy, and constipating. Among the (sugar-cane juices), that made of puṇḍra (is) the best because of its coolness, clearness, and sweetness. Next to it (is) that made of vaṃśa.

Tibetan Version

thsa-źiṅ lci-la mkhregs-par 'gyur |
de-la kha-ra [[6]] *dkar-poi śiṅ |*
[3] *bsil daṅ mṅar-bas*[1] *mchog yin-la |*
de-yi og-ma sbubs-can yin ||

[1] $CDNP_2$; *ba* P_1.

it becomes burning, heavy, and constipating. Among the (sugar-canes) the white sugar-cane is the best because it is cooling and sweet; and next to it is the hollowed one.

Remarks

viṣṭambhin "constipating" has been translated by *mkhregs-pa*, a word known so far only in the sense of "hard" or the like; see Jäschke, Dict. p. 55, and Das, Dict. p. 186.

tena "thereby" and *asau* "it" have been omitted and replaced by *'gyur* "it becomes."

pauṇḍraka as well as the following *vāṃśika*, *śātaparvaka*, *kāntāra*, and *naipāla* are secondary formations susceptible of two different interpretations, either signifying various kinds of sugar-cane or denoting the juice extracted from these. In the former case, they must be understood as "Puṇḍra-grown" (Puṇḍra being the modern Bengal and Bihar), "cane-like," "hundred-knotted," "wood-grown," and "Nepal-grown"; in the latter, as "made of puṇḍra," "made of vaṃśa," etc. While Aruṇadatta and Indu decided in favour of this last possibility, paraphrasing *tatra* by *teṣu raseṣu madhye* and *ikṣuraseṣu madhye* respectively, the translators gave preference to the other alternative. This is evident from their rendering *pauṇḍraka* by *kha-ra dkar-poi śiṅ* "white sugar-cane," the Puṇḍra-grown species being indeed of a pale, straw-like colour. Except for *kāntāra*, which has been transliterated, all terms appear in a Tibetan garb. Instead of *vāṃśika*, the basic text probably read *kośaka* (cf. Bhpr. I 2.13.4) or *kośika*, *sbubs* (sometimes spelt *spubs*) being the pendant of *kośa* (cf. Mvy. 5537 & 6963); this is yet another variety of sugar-cane also

known as *kośakṛt* (cf. Suśr. I 45.150) and *kośakāra* (cf. Suśr. I 45.155 & Bhpr. I 2.13.6).

śaityaprasādamādhuryaiḥ "because of its coolness, clearness, and sweetness" has been represented by *bsil daṅ mṅar-bas* "because it is cooling and sweet," with *prasāda* "clearness" missing; apparently *daṅ* is an old corruption of *dag* "clear." For *mṅar-bas* P_1 reads *mṅar-ba*, thus effacing the gerundial nature of the clause.

I 5. 46

Sanskrit Text

śātaparvakakāntāranaipālādyās tataḥ kramāt |
sakṣārāḥ sakaṣāyāś ca soṣṇāḥ[1] *kiṃcidvidāhinaḥ* ||

[1] B; *koṣṇāḥ* K.

Those made of śataparvan, kāntāra, nepāla, etc. thereupon (follow) in succession; (they are) slightly pungent, slightly astringent, slightly warming, (and) a trifle burning.

Tibetan Version

thsigs-brgya-pa daṅ kanta[1]*-ra* |
⟨6⟩ *bal-yul skyes*[2] *sogs*[3] ((4)) *de-las rim*[4] |
cuṅ-zad thsa bro bska-ba daṅ |
drod[5] *bcas cuṅ-zad* [[7]] *thsa-ba* (4) *bskyed*[6] ||[7]

[1] CDP_1; *ka-ta* NP_2. [2] $CDNP_2$; *skye* P_1. [3] NP_1P_2; *stsogs* CD. [4] $CDNP_2$; *rem* P_1.
[5] $CDNP_2$; *dro* P_1. [6] NP_2; *skyed* CDP_1. [7] End of dittograph.

The hundred-knotted one, the kāntāra, the Nepal-grown one, etc. thereupon (follow) in succession; they taste slightly pungent, are a trifle astringent and warming, (and) produce a slight burning.

Remarks

For *kanta-ra* NP_2 offer the less correct spelling *ka-ta-ra*, the long vowels being disregarded in either case.

skye (for *skyes*) and *rem* (for *rim*) in P_1 are xylographical errors, while *dro* (for *drod*) in P_1 may pass for a secondary form (cf. JÄSCHKE, Dict. p. 264).

sakṣāra "slightly pungent" has been translated by *cuṅ-zad thsa bro* "taste slightly pungent," apparently in order to contrast it with the later *kiṃcidvidāhin* "a trifle burning," which has been rendered by *cuṅ-zad thsa-ba (b)skyed* "produce a slight burning."

I 5. 47

Sanskrit Text

phāṇitaṃ gurv abhiṣyandi cayakṛn mūtraśodhanam |
nātiśleṣmakaro dhautaḥ sṛṣṭamūtraśakṛd guḍaḥ ||

Syrup (is) heavy, causative of effluxions, productive of accumulation (of humours, and) purificatory of urine. Cleaned molasses (is) not productive of excessive phlegm, letting (one) pass urine and feces.

Tibetan Version

[[26a6]] *lbu*[1]*-ba-can lci bad-kan* [4] *bskyed*[2] /
sogs byed gcin ni sbyoṅ byed yin /
dkar-po bad-kan [[7]] *cher mi bskyed*[2] /
bśaṅ daṅ gci-ba bde-bar 'byin //

[1] N; *dbu* CD; *sbu* P. [2] NP; *skyed* CD.

Syrup is heavy, produces phlegm, makes (the humours) accumulate, (and) purifies urine. White (molasses does) not excessively produce phlegm (and) lets (one) easily pass feces and urine.

Remarks

phāṇita, a term for the thickened juice of sugar-cane and other plants conveniently to be reproduced by "syrup," grammatically speaking, derives from the root *phaṇ,* of which it is the causative past participle: "skimmed off." The Tibetans erroneously consider it a formation of *phaṇa* "scum" (cf. TBr. III 10.1.4) and the possessive suffix *-ita* (cf. WHITNEY, Skr. Gr. § 1176b), which would of course be *phaṇita,* and consequently render it by *lbu-ba-can* "scummy."—*dbu-ba* in CD and *sbu-ba* in P are frequent alternative spellings of *lbu-ba*; cf. v. 7, where N as well as P read *lbu-ba,* while CD have again *dbu-ba.*

abhiṣyandin "causative of effluxions" has been paraphrased by *bad-kan (b)skyed* "produces phlegm"; cf. vv. 18 & 28.

cayakṛt "productive of accumulation (of humours)" has been translated by *sogs byed* "makes (the humours) accumulate," *mūtraśodhana* "purificatory of urine" by *gcin ni sbyoṅ byed* "purifies urine," and *nātiśleṣmakara* "not productive of excessive phlegm" by *bad-kan cher mi (b)skyed* "does not excessively produce phlegm."

dhauta "cleaned" has been interpreted as *dkar-po* "white" and transferred to the beginning of the sentence, while the governing *guḍa* "molasses" has been omitted, the syntactical relation of *dkar-po* as well as of the following *dmar-nag* (48a), *rñiṅ-pa* (48c), and *sar-pa* (48d) thus becoming obscure; maybe they are meant to be connected with *lbu-ba-can.*

sṛṣṭamūtraśakṛt "letting (one) pass urine and feces" has been represented by *bśaṅ daṅ gci-ba bde-bar 'byin* "lets (one) easily pass feces and urine," with *mūtra* and *śakṛt* being transposed. How *bde-bar* entered the picture is not quite clear; there is just an off chance that the basic text read *sṛṣṭamūtraśakṛtsukhaḥ* ("pleasant in that it lets one pass urine and feces"), which would account for the occurrence of *bde-bar* as well as for the omission of *guḍa,* to be sure, but would deprive the whole paragraph of its catchword.

I 5. 48

Sanskrit Text

prabhūtakṛmimajjāsṛṅmedomāṃsakapho[1] *'paraḥ* /
hṛdyaḥ purāṇaḥ pathyaś ca navaḥ śleṣmāgnisādakṛt //

[1] B; *karo* K.

Excessive(ly productive of) worms, marrow, blood, fat, flesh, and phlegm (is) other (molasses). Old (molasses is) cardiac and salutary, fresh one productive of phlegm and weakness of digestion.

Tibetan Version

dmar-nag phal[1]*-cher srin-bu khrag* /
rkaṅ thsil ((5)) *śa daṅ bad-kan bskyed*[2] /
rñiṅ-pa yid oṅ phan-pa yin /
sar-pa drod [5] *'bri bad-kan bskyed*[2] //

[1] DNP; *lal* C. [2] NP; *skyed* CD.

Reddish black (molasses) usually produces worms, blood, marrow, fat, flesh, and phlegm. Old (molasses) suits one's mind (and) is salutary; fresh one produces weakening (digestive) heat (and) phlegm.

Remarks

prabhūta° "excessive(ly productive of)" has been translated by *phal-cher (b)skyed* "usually produces." The meanings of *prabhūta* and *phal-cher* (for which C has a miscarved *lal-cher*) can hardly be made to fit each other, the proper correspondent of *prabhūta* being *cher* or *che-bar*.

majjā "marrow" and *asṛj* "blood" have been transposed.

apara "different, other" [i.e. uncleaned] has been interpreted as *dmar-nag* "reddish black" and transferred to the head of the stanza.

hṛdya "cardiac," glossed by Aruṇadatta as *hṛdayāya hita* "good for the heart," has been placed after *purāṇa* and turned *yid oṅ* "suits one's mind." On the different ways chosen in rendering *hṛdya*, see Introd. § 27.

śleṣmāgnisādakṛt "productive of phlegm and weakness of digestion" has been represented by *drod 'bri bad-kan (b)skyed* "produces weakening (digestive) heat (and) phlegm," with *śleṣman* and *agnisāda* taking each other's place.

I 5. 49

Sanskrit Text

vṛṣyāḥ kṣatakṣīṇahitā[1] *raktapittānilāpahāḥ* /
matsyaṇḍikākhaṇḍasitāḥ krameṇa guṇavattamāḥ[2] //

[1] B; *kṣīṇakṣatahitā* K. [2] B; *guṇavattarāḥ* K.

Viriligenic, wholesome for pulmonary rupture and pulmonary consumption, (and) dispersive of hemorrhage and wind (are) crude sugar, candied sugar, and white sugar; (they are) in succession possessed of the best qualities.

Tibetan Version

[[8]] *hvags* (5) *daṅ khaṇḍa ka-ra dkar* /
rim-gyis yon-tan che-ba-ste /
ro-tsa glo[1]*-gcoṅ glo*[1]*-rdol daṅ* /
khrag daṅ mkhris-pa rluṅ sel yin //

[1] CDP; *blo* N.

Crude sugar, candied sugar, (and) white sugar are in succession the best in quality; they virilify (and) remove pulmonary consumption, pulmonary rupture, hemorrhage, (and) wind.

Remarks

The Tibetan version of this stanza is very much like the original Sanskrit, except that its two halves have been transposed on grounds of syntax.

vṛṣya "viriligenic" has been rendered by *ro-tsa* (prop. "carnal desire"), without a following *(b)skyed* "produces" (2.15), *byed* "generates" (5.21), or *'phel* "increases" (5.42). Similar cases are met with in 5.19 (CD only) and 5.35. In all three instances, the context leaves no choice but to suppose a verb *ro-tsa-ba* "to provoke carnal desire, virilify" not listed in the dictionaries.

kṣatakṣīṇahita "wholesome for pulmonary rupture and pulmonary consumption" and *raktapittānilāpaha* "dispersive of hemorrhage and wind" have been combined into a single clause: *glo-gcoṅ glo-rdol daṅ khrag daṅ mkhris-pa rluṅ sel yin* "remove pulmonary consumption, pulmonary rupture, hemorrhage, (and) wind," with *kṣata* and *kṣīṇa* appearing in reverse order; as this is also the case in K, there can be no doubt but that the basic text read *kṣīṇakṣatahitā*.—*blo* (for *glo*) in N is a rare secondary spelling recurring in 2.6 and 5.67.

matsyaṇḍikā "crude sugar" has been translated by *hvags*, which in Mvy. 5838 is the equivalent of *khaṇḍa* "candied sugar."

guṇavattama "possessed of the best qualities" has been turned *yon-tan che-ba* "best in quality."

I 5. 50

Sanskrit Text

tadguṇā tiktamadhurā kaṣāyā[1] *yāsaśarkarā* /
dāhatṛṭchardimūrchāsṛkpittaghnyaḥ sarvaśarkarāḥ //

[1] B; *madhurakaṣāyā* K.

Of the same qualities, bitter and sweet, (and) astringent (is) camel's-thorn sugar. Destructive of heat, thirst, nausea, stupor, and hemorrhage (are) all sugars.

Tibetan Version

ya-ba kha-ra thsa-źiṅ mṅar /
bska-ste yon-tan de ((6)) *daṅ 'dra* /
kha-ra[[26b1]]*-kar kun*[1] [6] *thsa daṅ skom* /
skyug-bro[2] *brgyal daṅ khrag-mkhris sel* //

[1] CDP; *ku* N. [2] CD; *skyu-dro* NP.

Camel's-thorn sugar is bitter and sweet, astringent, and like these in quality. All sugars remove heat, thirst, nausea, stupor, and hemorrhage.

Remarks

tadguṇa "of the same qualities" has been paraphrased by *yon-tan de daṅ 'dra* "like these in quality" and interchanged with *yāsaśarkarā* "camel's-thorn sugar."

For the equation of *tikta* and *thsa*, see remarks on 1.14.

yāsa "camel's thorn" [Alhagi maurorum Desv.] is a contraction of *yavāsa*; hence its Tibetanization as *ya-ba*.

skyu-dro (for *skyug-bro*) in NP seems to be corrupt.

sarvaśarkarāḥ "all sugars" has been translated by *kha-ra-kar kun* and, like *yāsaśarkarā*, removed to the beginning of the sentence. A word *kha-ra-kar* (for the ordinary *kha-ra* or *ka-ra*) is not otherwise attested.—*ku* in N is a carver's error.

I 5. 51

Sanskrit Text

śarkarekṣuvikārāṇāṃ phāṇitaṃ ca varāvare |
cakṣuṣyaṃ chedi tṛṭśleṣmaviṣahidhmāsrapittanut ||

Of the sugar-cane products, sugar and syrup (are) the best and worst (respectively). Ophthalmic, dissolvent (of lumps), expulsive of thirst, phlegm, poison, hiccup, and hemorrhage,

Tibetan Version

bu-ram-śiṅ bsdus[1] *kha-ra* (6) *daṅ |*
dbu-ba-can mchog tha-ma yin |
sbraṅ-rtsi mig phan[2] *gcod skom*[3] *daṅ |*
bad-kan skyigs-bu khrag-mkhris 'joms ||

[1] NP; *gdus* CD. [2] CD; *phran* NP. [3] CD; *sgom* NP.

Of the sugar-cane products, sugar and syrup are the best (and) worst (respectively). Honey is wholesome for the eyes, dissolves (lumps), subdues thirst, phlegm, hiccup, (and) hemorrhage,

Remarks

ikṣuvikāra "sugar-cane product" has been interchanged with *śarkarā* "sugar" and translated by *bu-ram-śiṅ bsdus* in NP and *bu-ram-śiṅ gdus* in CD; both readings amount to the same, *bsdus* being originally the perfect stem of *sdud-pa* and *gdus* that of the cognate *gdu-ba*. The partitive genitive has been replaced by a modal accusative.

On *phāṇita* and its equivalent *dbu-ba-can* see v. 47.

cakṣuṣya "ophthalmic" has been paraphrased by *mig phan* "wholesome for the eyes"; *phran* (for *phan*) in NP is suspect.

chedin "dissolvent" (metaphrased by *gcod*) denotes, according to Indu, that "which on account of its fierceness dissolves, disperses, lump-shaped formations in the body" (*yat taikṣṇyād dehe piṇḍībhūtān bhāvān chinatti vijahati*).

sgom (for *skom*) in NP looks like a carver's error passed from N into P.

viṣa "poison" has been dropped.

I 5. 52

Sanskrit Text

mehakuṣṭha[1]*kṛmicchardiśvāsakāsātisāranut |*
vraṇaśodhanasaṃdhānaropaṇaṃ vātalaṃ madhu ||

[1] B; *kuṣṭhameha* K.

expulsive of diabetes, leprosy, worms, nausea, dyspnea, cough, and diarrhea, purificatory, cicatrizant, and curative of wounds, (and) productive of wind (is) honey;

Tibetan Version

[[2]] *thsil che*[1] *mdze-nad gcin-nad skyug |*
((7)) *lud-pa dbugs* [7] *mi bde thsad sel |*
rma sbyoṅ rma 'thso chag-drug[2] *sbyor |*
rluṅ ni skyed-par byed-pa yin ||

[1] NP; *chen* CD. [2] NP; *grugs* CD.

removes excessive fat, leprosy, urinary diseases, nausea, cough, dyspnea, (and) diarrhea, cleans wounds, heals wounds, joins fractures, (and) produces wind;

Remarks

Instead of *meha* "diabetes" the Tibetan has *thsil che(n)* "excessive fat," which makes it fairly certain that the original read *medaḥ* or even *meda* (cf. R. IV 44.65) "fat," all the more so as Suśr. I 45.132 mentions *medas* in the same connection along with *meha*. A similar case is found in 19.7.

For *kṛmi* "worm" the translation has *gcin-nad* "urinary disease." It would of course only be natural to suppose a change in word-order and equate *gcin-nad* to *meha*, were it not that *thsil che* would then be unaccounted for. Perhaps the basic text had *kṛcchra*, which according to Rājan. XX 19 (cf. pw II 90) may stand for *mūtrakṛcchra*; but in that case the fifth syllable of the pāda would be long instead of short, as required by the rules of prosody.

śvāsa "dyspnea" and *kāsa* "cough" have been transposed; see the same phenomenon in v. 22, where the codex ṅa reads *kāsaśvāsa*.

vraṇa, which in Sanskrit belongs to *śodhana*, *saṃdhāna*, and *ropaṇa* alike, has in Tibetan been connected with *śodhana* and *ropaṇa* only, while *saṃdhāna* "cicatrizant" has been severed from the compound and rendered more generally by *chag-drug* [*-grugs*] *sbyor* "joins fractures."—Both *chag-drug* and *chag-grugs* are hendiadyses properly meaning "breaking & crumbling"; cf. 4.32.

madhu "honey" has been transferred to its appropriate place at the beginning of the sentence in pāda 51c.

I 5. 53

Sanskrit Text

rūkṣaṃ kaṣāyamadhuraṃ tattulyā madhuśarkarā |
uṣṇam uṣṇārtam uṣṇe ca yuktaṃ coṣṇair nihanti tat ||

(it is) rough (as well as) astringent and sweet, similar to it (is) honey-sugar. Taken hot, at a hot (time and place), and together with hot (food etc.), it kills one who is afflicted with heat;

Tibetan Version

rtsub-ciṅ (7) *bska-la mṅar-ba-ste |*
sbraṅ-rtsii[1] *khaṇḍa de daṅ 'dra*[2] *|*
thsa-źiṅ thsas [[3]] *gduṅs thsa-bar ldan |*
thsa-ba des[3] *ni gsod-par 'gyur ||*

[1] CD; *rtsi* NP. [2] NP; *'drao* CD. [3] CDP; *de* N.

it is rough as well as astringent and sweet, and honey-candy is similar to it. Him who is hot and afflicted with heat, having heat (and) being hot (itself), it will kill;

Remarks

madhuśarkarā "honey-sugar" has been placed before *tattulyā* and rendered by *sbraṅ-rtsi(i) khaṇḍa* "honey-candy," a term that is closer to the facts, honey-sugar being according to Ḍalhaṇa's definition (on Suśr. I 45.166) "honey the constituent

parts of which have turned solid on account of boiling or on account of drying up after a certain space of time" (*pākāt kālāntaraśoṣaṇād vā ghanībhūtāvayavaṃ madhu*).

After *'dra* CD add a final *o*.

In the second half of the stanza, no attempt has been made to bring the Tibetan version into harmony with the Sanskrit text. While carefully retaining the original word-order, the translators seem widely to differ from the customary interpretation, which Aruṇadatta puts as follows:

> *tan madhu uṣṇam upayuktaṃ saṃnihanti mārayati / tathoṣṇārtaṃ prataptaṃ puruṣaṃ nihanti / uṣṇe ca kāle deśe copayuktam uṣṇair āhārādibhiś ca yuktaṃ saṃnihanti /*
>
> It [the honey] slays [kills] when taken hot; similarly, it slays a man affected with heat [heated]; and it slays when taken at a hot time and place, and when taken together with hot food etc.

For *des* N is the only xylograph to read *de*, which is grammatically less satisfactory.

I 5. 54

Sanskrit Text

pracchardane nirūhe ca madhūṣṇaṃ na nivāryate /
alabdhapākam āśv eva tayor yasmān nivartate //
— itīkṣuvargaḥ //[1]

[1] Tail-piece missing in B.

in the form of a nauseant and a purgative enema, (however), hot honey is not prohibited, because it quickly turns out again in either case without having undergone digestion. Such (is) the section on sugar-cane.

Tibetan Version

skyug[1]*-sman sman-mar mas-btaṅ*[2]*-la /*
sbraṅ[26a1]*-rtsi* ((54a1)) *dro-ba'am bkag-pa med //*
— bu-ram-śiṅ-gi sde-thsan-no // //[3]

[1] CDP; *skyugs* N. [2] NP; *gtoṅ* CD. [3] Second double śad wanting in P.

in the form of a nauseant (and) a medicinal oil (administered) as an enema, (however), even hot honey is not prohibited. (Such) is the section on sugar-cane.

Remarks

pracchardana "nauseant" has been rendered *skyug-sman*, a phrase that literally means "vomiting medicine"; cf. 1.44 & 3.19. The spelling *skyugs-sman* given by N is suspect, although it recurs in 26.39.

nirūha "purgative enema" has been translated *sman-mar mas-btaṅ* [*-gtoṅ*] "medicinal oil (administered) as an enema," which would rather correspond to what is technically known as a "lubricant enema" (*anuvāsana, āsthāpana, snaihika*); cf. 4.6.

The second line, which is known to all scholiasts, has got no counterpart in Tibetan.

I 5. 55

Sanskrit Text

tailaṃ svayonivat tatra mukhyaṃ tīkṣṇaṃ vyavāyi ca /
tvagdoṣakṛd acakṣuṣyaṃ sūkṣmoṣṇaṃ kaphakṛn na ca //

(Any) oil (is) like its own raw material. Among the (oils, that extracted from sesame is) the best.[1] (It is) violent, penetrating, productive of skin-diseases, not ophthalmic, subtle, warming, not productive of phlegm,

Tibetan Version

'bru-mar raṅ gnas lta-bu yin /
(54a1) *de-la til-mar til daṅ* [[4]] *mthsuṅs /*
gtso-bo rno-źiṅ khyab-pa yin /
pags-pai ñes sel mig-la gnod /
thsa-źiṅ [2] *rno*[1]*-la bad-kan* ((2)) *sel*[2] *//*

[1] CD; *ron* NP. [2] CD; *bskyed* NP.

Seed-oil is like its own raw material. Among the (seed-oils), sesame-oil is similar to sesame. It is the best (of its kind), violent, and penetrating; it removes skin-diseases, harms the eyes, is warming and subtle, removes phlegm,

Remarks

taila "oil" has been translated by *'bru-mar* "seed-oil" in order to stress its vegetable nature. The following ellipsis has been completed by adding the words *til-mar til daṅ mthsuṅs* "sesame-oil is similar to sesame," as a result of which the Tibetan has got one supernumerary line.

Instead of *tvagdoṣakṛt* "productive of skin-diseases" the basic text apparently read *tvagdoṣahṛt* "eliminative of skin-diseases," as may be inferred from the Tibetan *pags-pai ñes sel*. Compared with parallel passages in other medical works, this is decidedly the better reading: in Car. I 27.287 sesame-oil is stated to be *tvacya* "conducive to the skin," and in Suśr. I 45.112 it is said to be *tvakprasādhana* "purificatory of the skin."

acakṣuṣya "not ophthalmic" has been turned *mig-la gnod* "harms the eyes."

sūkṣma "subtle" has been interchanged with *uṣṇa* "warming" and reproduced by *rno* in CD and *ron* in NP. While the latter is not otherwise known, the former usually means "violent." One is inclined to assume a variant reading *tīkṣṇa*, but in v. 64 *sūkṣma* has again been rendered by *rno* (spelt *sno* in NP).

bad-kan bskyed "produces phlegm," as NP write instead of *bad-kan sel* "removes phlegm," is due either to an oversight on the part of the translators (omission of *na*) or else to a variant in the original (*kaphahṛn na*); there is no way of telling definitely to which.

[1] Paraphrase according to the scholiasts. The denseness of expression is rendered possible by the double meaning of *taila*, which signifies both oil in general and sesame-oil in particular.

I 5. 56

Sanskrit Text

kṛśānāṃ bṛṃhaṇāyālaṃ sthūlānāṃ karśanāya ca |
baddhaviṭkaṃ kṛmighnaṃ ca saṃskārāt sarvadoṣa[1]*jit ||*

[1] B; *roga* K.

suitable for the nourishing of the lean and thinning of the fat, generative of hardened stool, destructive of worms, (and)—in combination (with drugs)—curative of all diseases.

Tibetan Version

skem-po-dag ni śa bskyed[1]*-ciṅ |*
sbom-poi śa 'bri mkhregs[2]*-par oṅ |*
rtug 'gags[3] *srin*[4]*-bu 'joms-pa* (2) [[5]] *daṅ |*
sbyar-bas nad-rnams thams-cad sel ||

[1] NP; *skyed* CD. [2] DN; *mkhris* C; *mkhrigs* P. [3] NP; *skam* CD. [4] DNP; *srid* C.

produces flesh with the lean, the flesh of the fat decreases (and) becomes firm, the stool is obstructed, it destroys worms and, when combined (with drugs), removes all diseases.

Remarks

The greater part of this stanza has been handled very freely as far as the wording is concerned. Thus the predicate noun *alam* "suitable" has been dropped, while the dative objects *bṛṃhaṇāya* "for the nourishing" and *karśanāya* "for the thinning" (along with their genitive attributes *kṛśānām* "of the lean" and *sthūlānām* "of the fat") have been converted into gerundial clauses: *skem-po-dag ni śa* (*b*)*skyed-ciṅ sbom-poi śa 'bri mkhregs-par oṅ* "produces flesh with the lean and the flesh of the fat decreases (and) becomes firm." What is particularly noteworthy is the change from a transitive to an intransitive verb and the addition of *mkhregs-par oṅ* "becomes firm," which has no counterpart in the original. The forms *mkhris* in C and *mkhrigs* in P are no doubt xylographical errors.

baddhaviṭka "generative of hardened stool" [lit. "one by which stool is hardened"] has been rendered *rtug 'gags* "the stool is obstructed," for which CD write *rtug skam* "the stool is dry." Here again a change of subject has taken place.

srid (for *srin*) in C is obviously a mistake, though it recurs in vv. 71 & 76.

saṃskārāt "in combination (with drugs)" has been put verbally: *sbyar-bas* "when combined (with drugs)."

I 5. 57

Sanskrit Text

satiktoṣaṇam airaṇḍaṃ tailaṃ svādu saraṃ guru |
vardhmagulmānilakaphān udaraṃ viṣamajvaram ||

Castor oil (is) slightly bitter and pungent, sweet, purgative, (and) heavy; it cures [*jayet* 58b] testicular swellings, abdominal swellings, wind, phlegm, visceral induration, (and) irregular fever

Tibetan Version

e-raṇḍa mar[1] *thsa-źiṅ kha* /
źu rjes mṅar lci ʾkhru-ba yin /
rlig[2][3]-*rlugs skran*[3] *rluṅ bad-kan daṅ* /
lto-nad ((3)) *ldaṅ dub rims-nad sel* //

[1] CD; *dkar* NP. [2] D; *rl$^{i}_{u}$g* C; *brlig* NP. [3] NP; *skraṅ* CD.

Castor oil is bitter, pungent, sweet after digestion, heavy, (and) purgative; it removes testicular swellings, abdominal swellings, wind, phlegm, fatigue arising from abdominal diseases, (and) pyrexial diseases

Remarks

satiktoṣaṇa "slightly bitter and pungent" has been placed after *airaṇḍaṃ tailam* "castor oil" and rendered simply by *thsa-źiṅ kha* "bitter and pungent," with *sa* "slightly" left untranslated. An inversion of *tikta* and *uṣaṇa* need not, however, be assumed; cf. 1.14.

For *e-raṇḍa mar* "castor oil" NP have substituted the elliptical *e-raṇḍa dkar* "(oil of the) white castor-oil plant," which is meant to contrast with *e-raṇḍa ni dmar-poi mar* "oil of the red castor-oil plant" in the next stanza. The redactional nature of this change is quite obvious.

svādu "sweet" has been paraphrased by *źu rjes mṅar* "sweet after digestion," although Indu explains it as *rasena madhuram* "sweet in taste."

vardhma(n)—like the cognate *vradhna*, *bradhna*, and *bradhma*—may be interpreted to signify testicular swellings as well as hernia, the symptoms of both diseases passing into one another with Indian physicians; cf. JOLLY, Medicin p. 104. Aruṇadatta considers it identical with *vṛddhi* (~ *phel*), the proper term for testicular swellings, for which it often occurs as a variant reading, e.g. in 4.21. Accordingly, the Tibetan has *rlig-rlugs*, which Mvy. 8869 equates to *vātāṇḍa* "testicular swelling."—The form *brlig* (for *rlig*), as found in NP, is not otherwise attested. In C *rlig* has been miscarved *rl$^{i}_{u}$g*, with a superfluous u-sign below the initial ligature.

Instead of *skran*, the common equivalent of *gulma* "abdominal swelling," CD read *skraṅ*, which corresponds to *śopha* or *śvayathu* "cutaneous swelling"; cf. v. 34.

In the last hemistich, the Tibetan version does not agree with the Sanskrit text as handed down to us: *lto-nad ldaṅ dub rims-nad* "fatigue, arising from abdominal diseases, (and) pyrexial diseases" being altogether different from *udaraṃ viṣamajvaram* "visceral induration (and) irregular fever." The translators must have read something like *udarajaṃ śramaṃ jvaram*, although nothing definite can be told. Anyway, *udara* "visceral induration" has been represented by *lto-nad* "abdominal disease" as against *dmu-rdziṅ(s)* in all other cases (see v. 25), while *jvara* "fever" has been expanded into *rims-nad* "pyrexial disease."

After *rims-nad*, *sel* "removes" has been added in anticipation of the predicate *jayet* "cures," which stands in the next verse and has there been resumed in the modified form *phan* "is wholesome."

I 5. 58

Sanskrit Text

rukśophau ca kaṭīguhyakoṣṭhapṛṣṭhāśrayau jayet /
tīkṣṇoṣṇaṃ picchilaṃ visraṃ raktairaṇḍodbhavaṃ tv ati //

as well as pain and cutaneous swellings situated in the hip, pudenda, viscera, and back. Violent, pungent, slimy, (and) musty, however, to an exceedingly high degree (is the oil) extracted from the red castor-oil plant.

Tibetan Version

or-nad rked-pa gsaṅ-bai nad /
[[6]] *lto-ba ro-rgyab nad-la phan* /
e-raṇḍa ni dmar-poi mar /
(3) *rno thsa dri ṅa rab 'byil-'dred* //

(and) is wholesome for cutaneous swellings, diseases of the hip (and) pudenda, (and) diseases of the abdomen (and) back. The oil of the red castor-oil plant is violent, pungent, bad in its smell, (and) exceedingly slimy.

Remarks

ruj "pain" has evidently been omitted since *or-nad* only corresponds to *śopha* "cutaneous swelling"; cf. 1.42, 4.20, 5.14, 25, 30. There is a remote chance that the word has been put in the preceding stanza and turned *nad*, so that *rims nad* would then have to be taken for two different terms.

kaṭīguhyakoṣṭhapṛṣṭhāśraya "situated in the hip, pudenda, viscera, and back" has been represented by *rked-pa gsaṅ-bai nad lto-ba ro-rgyab nad* "diseases of the hip (and) pudenda (and) diseases of the abdomen (and) back," with the final *āśraya* neglected and the syntactical relation to *rukśopha* severed. Considering the repeated use of *nad* "disease," it is not unlikely that instead of °*āśrayau* the translators had a variant °*āmayāñ* before them; this would at least account for their divergent rendering.—On *jayet* see previous stanza.

picchila "slimy" has been interchanged with *visra* "musty" and reproduced by *'byil-'dred*, which appears to be a tautology: *'byil-ba* recurs in I 26.36 as the sole equivalent of *picchila* but is not otherwise attested, while *'dred-pa* is current in the sense of "to slide" or the like.

visra "musty" has been paraphrased by *dri ṅa(-ba)* "bad in its smell."

raktairaṇḍodbhava "extracted from the red castor-oil plant," to which *taila* "oil" must be supplied from the previous stanza, has been shifted to the head of the sentence and rendered by *e-raṇḍa ni dmar-poi mar* "oil of the red castor-oil plant," with *udbhava* being represented by a possessive genitive. The distinction between a white (grey) and red castor-oil plant refers to the colour of the seed; cf. NADKARNI, Materia I p. 1065 *sq.* If the oil extracted from the red variety is identical with the Turkey-red oil of commerce (that is, sulphated or hydrochlorinated castor oil) is an open question.

tu "however" (like *ca* "as well as" in 58a) has been omitted and *ati* "exceedingly" connected with *picchila* only, whereas in Sanskrit it belongs to all predicate nouns alike.

I 5. 59

Sanskrit Text

kaṭūṣṇaṃ sārṣapaṃ tīkṣṇaṃ kaphaśukrānilāpaham[1] /
laghu pittāsrakṛt koṭhakuṣṭhārśovraṇajantujit //

[1] B; *kaphaśuklānilāpaham* K.

Mustard oil (is) pungent, warming, violent, dispersive of phlegm, sperm, and wind, light, productive of hemorrhage, (and) curative of urticaria, leprosy, hemorrhoids, and wound-worms [wounds and worms].

Tibetan Version

yuṅs-mar thsa dro rno-ba daṅ /
bad-kan rluṅ sel khu[1]*-ba* [4] *'bri /*
yaṅ-źiṅ khrag-mkhris skyed byed-la /
śa bkra mdze ((4)) *'brum rma-'bu*[2] *sel //*

[1] DNP; *du* C. [2] P; *rmen-bu* CD; *rma-bu* N.

Mustard oil is pungent, warming, (and) violent, removes phlegm (and) wind, sperm decreases, it is light, produces hemorrhage, and removes urticaria, leprosy, hemorrhoids, (and) wound-worms [wounds and worms].

Remarks

sārṣapa "mustard oil" has been shifted to the head of the sentence.

kaphaśukrānilāpaha "dispersive of phlegm, sperm, and wind" has been split into two separate clauses: *bad-kan rluṅ sel* "removes phlegm (and) wind" and *khu-ba 'bri* "sperm decreases," *du* (for *khu*) in C being a xylographical error. The change of subject is noteworthy.

On *koṭha* "urticaria" see 4.18. The present Tibetan equivalent *śa bkra* ("motley flesh") usually corresponds to *kilāsa* (6.109; cf. Mvy. 9493) or *śvitra* (1.43, 5.81 [v.l. *śa skra*], 14.28, 15.20, 30.3), both of which signify "white leprosy"; it may also be equated to *sidhman* "pityriasis" (Mvy. 9544).

'brum "pock" is a short form of *gźaṅ-'brum* "anal pocks, hemorrhoids."

vraṇajantu (∼ *rma 'bu*) may be interpreted to mean "wound-worm" as well as "wound and worm." While Aruṇadatta and Indu are silent on the point, Candranandana decides in favour of the first possibility; cf. VI 25.19 *sqq.*: *kṛmibhakṣaṇāt*... *vraṇo naiva sādhyo 'pi rohati* "not even a curable wound heals when eaten by worms."—For *rma-'bu* CD have substituted *rmen-bu*, which corresponds either to *arbuda* "tumour" (11.10) or, more frequently, to *granthi* "node" (16.8, 17.27 [v.l. *smen-bu*], 20.3, 30.42 [v.l. *smen-bu*]); the dictionaries list it as "wen." The spelling *rma-bu* (for *rma-'bu*) in N is suspect.

I 5. 60

Sanskrit Text

ākṣaṃ svādu himaṃ keśyaṃ guru pittānilāpaham /
nātyuṣṇaṃ nimbajaṃ tiktaṃ kṛmikuṣṭhakaphapraṇut //

(The oil) got from belleric myrobalans (is) sweet, cooling, conducive to the hair, heavy, (and) dispersive of choler and wind. That got from chinaberries (is) not too warming (but) bitter (and) expulsive of worms, leprosy, and phlegm.

Tibetan Version

ba-ru[[7]]*-rai mar mṅar bsil lci /*
skra[1] *skyed*[2] *rluṅ daṅ mkhris-pa sel /*

[1] NP; *skran* CD. [2] N; *skye* CD; *bskyed* P.

nim-dmar rab-tu thsa min kha /
(4) *lto*[3]*-srin mkhris-pa bad-kan sel* //

[3] CD; *lta* NP.

The oil of belleric myrobalans is sweet, cooling, (and) heavy, produces hair, (and) removes wind and choler. The oil of chinaberries is not much warming (but) bitter (and) removes intestinal worms, choler, (and) phlegm.

Remarks

ākṣam (sc. *tailam*) "oil got from belleric myrobalans [Terminalia bellerica Roxb.]" has been rendered by *ba-ru-rai mar* "oil of belleric myrobalans," with the taddhita suffix *aṇ* (± — a) corresponding to a genitive.

keśya "conducive to the hair" has been interchanged with *guru* "heavy" and translated by *skra (b)skyed* "produces hair." In CD this has been corrupted to *skran skye* "abdominal swellings are produced."

pitta "choler" and *anila* "wind" have been transposed, probably on grounds of rhythm.

nimbajam (sc. *tailam*) "oil got from chinaberries [Melia azadirachta L.]" has been moved to the beginning of the sentence and turned *nim-dmar* "oil of chinaberries," with the root-suffix *ja* neglected.—*dmar*, which is not otherwise attested, appears to be a secondary form of *mar*.

kṛmi "worm" has been paraphrased by *lto-srin* "intestinal worm," *lta-srin* in NP being suspect.

Instead of *kuṣṭha* "leprosy" the Tibetan has *mkhris-pa* "choler"; the basic text must have read *pitta*.

I 5. 61

Sanskrit Text

umākusumbhajaṃ coṣṇaṃ tvagdoṣakaphapittakṛt /
vasā majjā ca vātaghnau balapittakaphapradau //

That got from linseed and safflower (is) warming (and) productive of skin-diseases, phlegm, and choler. Lard and marrow (are) destructive of wind, generative of strength, choler, and phlegm,

Tibetan Version

zar-ma le-brgan rtsi-yi mar /
[5] *dro-źiṅ pags-nad bad mkhris bskyed*[1] /
źag daṅ rkaṅ ni rluṅ [[8]] *'joms-śiṅ* /
((5)) *stobs daṅ khu-chu bad-kan bskyed*[1] //

[1] NP; *skyed* CD.

The oil of linseed (and) safflower-juice is warming and produces skin-diseases, phlegm, (and) choler. Lard and marrow subdue wind, produce strength, sperm, (and) phlegm,

Remarks

umākusumbhajam (sc. *tailam*) "oil got from linseed [Linum usitatissimum L.] and safflower [Carthamus tinctorius L.]" has been translated by *zar-ma le-brgan*

rtsi-yi mar "oil of linseed (and) safflower-juice," the technique being the same as in the case of *nimbaja*. The equation of *umā* with *zar-ma* and *kusumbha* with *le-brgan rtsi* is in accordance with Mvy. 1522 & 5919, the meanings listed in the dictionaries ("sesame-seed" for *zar-ma* and "saffron, poppy" for *le-brgan*) being not correct.

Instead of *pitta* "choler" the Tibetan gives *khu-chu* "sperm," making it virtually certain that the basic copy read *śukra* or *bīja* (which is graphically closer to *pitta*).

For *bskyed* CD both times write *skyed*.

I 5. 62

Sanskrit Text

māṃsānugasvarūpau ca vidyān medo 'pi tāv iva /
— iti tailavargaḥ //[1]
dīpanaṃ rocanaṃ madyaṃ tīkṣṇoṣṇaṃ tuṣṭipuṣṭidam //

[1] Tail-piece missing in B.

and in their nature correspond to the meat (of the animals in question); fat, too, one shall know (to be) like these. Such (is) the section on oil.— Alcohol (is) digestive, appetizing, violent, warming, generative of satisfaction and plumpness,

Tibetan Version

śa ni raṅ[1] *dṅos rjes mthun-la /*
thsil yaṅ de daṅ 'drar śes bya /
— til-mar-la sogs[2]*(5)-pai sde-thsan-no // //*
chaṅ [6] *ni drod 'bar yi-ga 'byed /*
rno-źiṅ drod bskyed[3] *khoṅ brta*[4] [[27a1]] *dga //*

[1] DNP; *rab* C. [2] NP; *stsogs* CD. [3] NP; *skyed* CD. [4] CD; *rta* NP.

(and) in their nature correspond to the meat (of the animals in question); and fat, too, one shall know to be like these. (Such) is the section on sesame-oil etc.—As for alcohol, (digestive) heat is kindled (by it), it stimulates appetite, is violent, produces warmth, one grows plump in stature (and) gets satisfied,

Remarks

rab (for *raṅ*) in C is a carver's error.

anuga "correspondent" has been turned *rjes mthun* "correspond," with the prefix *anu* represented by a pleonastic *rjes* (as often in such cases).

vidyāt "one shall know" has been placed at the end of the sentence on grounds of syntax.

taila "oil" has been interpreted in the special sense of "sesame-oil" (see note on v. 55); hence the addition in Tibetan of *sogs-* [*stsogs-*] *pa* "etc."

In the second half of the stanza, the translation differs from the original in that the subject (*madya*) has been moved to the head of the sentence and rendered by a modal accusative (*chaṅ ni*), while the predicate nouns have been converted into gerundial clauses, with the subject changed in some cases. Thus *dīpana* "digestive"

has been paraphrased by *drod 'bar* "(digestive) heat is kindled," *rocana* "appetizing" by *yi-ga 'byed* "stimulates appetite," *uṣṇa* "warming" by *drod (b)skyed* "produces warmth," and *tuṣṭipuṣṭida* "generative of satisfaction and plumpness" by *khoṅ brta dga* "one grows plump in stature (and) gets satisfied," with *tuṣṭi* and *puṣṭi* transposed on grounds of rhythm. While *rta* in NP appears to be a secondary (though unattested) spelling of *brta*, *khoṅ-pa* properly denotes the interior of a thing; in a more general usage, however, it may signify any state of affairs, either mental or physical, and must then be translated according to circumstances.

I 5. 63

Sanskrit Text

sasvādutiktakaṭukam amlapākarasaṃ saram |
sakaṣāyaṃ svarārogyapratibhāvarṇakṛl laghu ||

slightly sweet, bitter, and pungent, of sour digestion and taste, purgative, slightly astringent, productive of voice, freedom from disease, boldness, and colour, light,

Tibetan Version

mṅar bcas kha-źiṅ thsa-ba daṅ |
źu rjes skyur-źiṅ cuṅ-zad ((6)) 'khru |
bska bcas gdaṅs sñan nad-med daṅ |
spobs bskyed mdog 'gyur khoṅ yaṅ-źiṅ[1] *||*

[1] NP; *yuṅs-śiṅ* C; *yaṅs-śiṅ* D.

it is slightly sweet, bitter, pungent, sour after digestion, a little purging, (and) slightly astringent, produces a melodious tone (of the voice), freedom from disease, and boldness, colour arises, it is light in weight and

Remarks

The prefix *sa*, which doubtless belongs to *svādu*, *tikta*, and *kaṭuka* alike, has been connected with *svādu* only: *mṅar bcas* "slightly sweet."

amlapākarasa "of sour digestion and taste" has been rendered *źu rjes skyur* "sour after digestion," with *rasa* neglected, while the following *sara* "purgative" has been translated *cuṅ-zad 'khru* "a little purging." It strongly looks as if the Tibetans read something like *amlapāka* and *sasara*, though it is difficult to bring this into harmony with the metre.

The compound *svarārogyapratibhāvarṇakṛt* "productive of voice, freedom from disease, boldness, and colour" has been resolved into two gerundial clauses: (1) *gdaṅs sñan nad-med daṅ spobs bskyed* "produces a melodious tone (of the voice), freedom from disease, and boldness" and (2) *mdog 'gyur* "colour arises," with an intransitive verb taking the place of a transitive one.

laghu "light" has been turned *khoṅ yaṅ* "light in weight"; on the meaning of *khoṅ-pa* see previous stanza.—For *yaṅ-źiṅ* D gives a probably corrupt *yaṅs-śiṅ* (lit. "wide" but perhaps to be connected with *gyeṅ-ba* "to disturb mentally"), which C has further corrupted to *yuṅs-śiṅ*; or is *yaṅs-pa* just a rare secondary spelling of *yaṅ-ba* ?

I 5. 64

Sanskrit Text

naṣṭanidrātinidrebhyo hitaṃ pittāsradūṣaṇam |
kṛśasthūlahitaṃ rūkṣaṃ sūkṣmaṃ srotoviśodhanam ||

wholesome for those suffering from insomnia and hypersomnia, vitiative of choler and blood, wholesome for the lean and fat, rough, subtle, purificatory of the vessels,

Tibetan Version

gñid med-pa daṅ [7] *gñid* (6) *che-la* |
phan-źiṅ [[2]] *khrag daṅ mkhris-pa bskyed*[1] |
rigs 'thuṅs skem daṅ sbom phan-źiṅ |
rtsub rno[2] *lus-sgo khyab-ciṅ sbyoṅ* ||

[1] NP; *skyed* CD. [2] CD; *sno* NP.

wholesome for those lacking sleep and those abounding in sleep, and it produces hemorrhage. Drunk moderately, it is wholesome for the lean and fat, rough, (and) subtle, penetrates and purifies the apertures of the body,

Remarks

The words *naṣṭanidrātinidrebhyo hitam* "wholesome for those suffering from insomnia and hypersomnia" have been represented by *gñid med-pa daṅ gñid che-la phan-źiṅ*, which admits of two different interpretations: (1) "wholesome for those being without [lacking] sleep and those being great [abounding] in sleep" and (2) "wholesome for non-existent sleep [insomnia] and great sleep [hypersomnia]"; as the former comes closer to the original, it deserves preference here.

pittāsradūṣaṇa may be rendered "vitiative of choler and blood" as well as "counteractive to bile-blood [hemorrhage]." Neither the commentaries nor the parallel passages Suśr. I 45.170 *sq.* and Car. I 27.178 provide a clue. The Tibetans, however, have decided in favour of the first possibility (*khrag daṅ mkhris-pa (b)skyed* "produces blood and bile [hemorrhage]"), the vitiation of choler and blood in fact provoking hemorrhage; cf. III 3.1 *sqq.*

rigs 'thuṅs corresponds to *yuktyā pītam* "if drunk moderately" in the next stanza. By placing this clause before *kṛśasthūlahita*, the Tibetans have confined its reach to the latter part of the sentence, though it no doubt belongs to the preceding portion as well.

sūkṣma "subtle" has again been turned *rno*, which usually means "violent"; cf. v. 55. The spelling *sno* found in NP is not otherwise known.

srotoviśodhana is ambiguous; it may be translated by "purificatory of the vessels" and by "purificatory of the apertures," *srotas* having both meanings. Again neither the commentaries nor the parallel passages throw any light on the problem The Tibetans, while in v. 35 reproducing the synonymous *srotaḥśodhin* by *rtsa-sbubs sbyoṅ* "purifies the vessels," have here chosen the other alternative: *lus-sgo khyab-ciṅ sbyoṅ* "penetrates and purifies the apertures of the body."

I 5. 65

Sanskrit Text

vātaśleṣmaharaṃ yuktyā pītaṃ viṣavad anyathā |
guru tri[1]*doṣajananaṃ navaṃ jīrṇam ato 'nyathā ||*

[1] B; *tad* K.

(and) eliminative of wind and phlegm—if drunk moderately; otherwise, (it is) like poison. Fresh (it is) heavy (and) causative of the three humours; old (it is) different from this.

Tibetan Version

rluṅ daṅ bad-kan sel-ba yin |
((7)) *gźan-du brten*[1]*-na dug daṅ mthsuṅs |*
chaṅ gsar[2] *lci-źiṅ ñes bskyed*[3] [26b1] *yin |*
chaṅ [[3]] *rñiṅ*[4] *de-las gźan-du byed ||*

[1] NP; *bsten* CD. [2] NP; *sar* CD. [3] NP; *skyed* CD. [4] CDP; *sñiṅ* N.

(and) removes wind and phlegm; if one partakes (of it) otherwise, it is like poison. Fresh alcohol is heavy and produces humours; old alcohol acts different from this.

Remarks

On *yuktyā pītam* see preceding verse.

anyathā "otherwise" has been placed before *viṣavat* and expanded into a conditional clause: *gźan-du brten-na* "if one partakes (of it) otherwise." Instead of *brten* CD read *bsten*; the verbs *rten-pa* and *sten-pa* are almost identical in meaning but different in construction—the former usually taking the dative, the latter the accusative.

tridoṣajanana "causative of the three humours" has been simplified to *ñes (b)skyed* "produces humours," with *tri* "three" neglected; as this is also missing in K, it is likely to be a later emendation.

nava "fresh" has been put before *guru* and, like *jīrṇa* "old," given a governing noun of its own. For *gsar* CD offer the alternative spelling *sar*; for *rñiṅ* N writes *sñiṅ* (as in v. 23; cf. note on v. 10).

After *gźan-du* the translators have added *byed* "acts" as predicate.

I 5. 66

Sanskrit Text

peyaṃ noṣṇopacāreṇa na viriktakṣudhāturaiḥ |
nātyarthatīkṣṇamṛdvalpasaṃbhāraṃ kaluṣaṃ na ca ||

(It is) to be drunk neither by one who is engaged in warming activities[1], nor by those who have been purged and who are pained with hunger, nor (when it is) exceedingly fierce and mild and made of inferior material, nor (when it is) turbid.

[1] Such as walking (*vihāra*), eating (*āhāra*) etc.—Aruṇadatta.

Tibetan Version

thsa-bai (7) *spyod-par*[1] *ldan mi btuṅ* /
sun-ciṅ bkres ñen nad-pas min /
śin-tu rno min sar-pa daṅ /
legs-par ma bslaṅs rñog-can min[2] //

[1] CD; *pas* NP. [2] NP; *yin* CD.

It shall not be drunk by one who is engaged in warming activities, nor by one who is tired and pained & diseased with hunger, nor (when it is) exceedingly fierce, nor (when it is) fresh, not properly prepared, (and) turbid.

Remarks

The present stanza forms a quadripartite negative sentence, with the predicate (*peya*) standing at the head and each member beginning, or ending, with a negative particle (*na*). In Tibetan, the fourfold division has been retained (for a difference in relation, *v. inf.*), but the principal verb (*btuṅ*) has been included in the first clause and resumed by an auxiliary (*min*) in each consecutive clause, while the negation has been referred to the verbs instead of the nouns.

uṣṇopacāra "engaged in warming activities" has been translated by *thsa-bai spyod-par ldan* in CD and by *thsa-bai spyod-pas ldan* in NP. As *ldan-pa* invariably requires the terminative or the postposition *daṅ*, the instrumental in NP is very strange; it seems to have been caused by the instrumental in Sanskrit.

viriktakṣudhātura "purged and pained with hunger" has been rendered by *sun-ciṅ bkres ñen nad-pa* "tired and pained & diseased with hunger." The phrase *ñen nad-pa* must be understood as a hendiadys: "painfully diseased with hunger." For *virikta* "purged" the basic text appears to have read *khedita* "tired" or the like.

After *atyarthatīkṣṇa* a break has been made and the following *mṛdvalpasaṃbhāra* joined to *kaluṣa*, so that the third and the fourth clause do not fully agree with their Sanskrit counterparts.

Instead of *mṛdu* "mild" the Tibetans seem again to have read something else, possibly *nava* (which does not, however, suit the metre).

alpasaṃbhāra "made of inferior material" has been paraphrased by *legs-par ma bslaṅs* "not properly prepared."

The final *min* has been corrupted in CD to *yin*.

I 5. 67

Sanskrit Text

gulmodarārśograhaṇīśoṣahṛt snehanī guruḥ /
surānilaghnī medosṛkstanyamūtrakaphāvahā //

Arrack (is) eliminative of abdominal swellings, visceral induration, hemorrhoids, dysentery, and desiccation, lubricant, heavy, destructive of wind, (and) generative of fat, blood, breast-milk, urine, and phlegm.

Tibetan Version

'bru-chaṅ skran daṅ dmu((54b1))*-rdziṅ*[1] *daṅ* /
rtug skem glo[2]*-gcoṅ* [[4]] *sel-ba daṅ* /
[2] *rluṅ 'joms thsil daṅ khrag bskyed*[3]*-ciṅ* /
gcin bder 'byin(54b1)*-źiṅ*[4] *bad-kan bskyed*[3] //

[1] CDP; *rdziṅs* N. [2] CD; *blo* NP. [3] NP; *skyed* CD. [4] CD; *ciṅ* NP.

Arrack removes abdominal swellings, visceral induration, dry excrements, (and) pulmonary consumption, destroys wind, produces fat and blood, lets (one) easily pass urine, and produces phlegm.

Remarks

On the spelling of *dmu-rdziṅ(s)* see v. 25.

arśas "hemorrhoids" as well as (a little later) *snehana* "lubricant," *guru* "heavy," and *stanya* "breast-milk" have been omitted, apparently for lack of space.

grahaṇī, which usually denotes the grahaṇī organ or its morbid affection (∼ *grahaṇīgada* or *grahaṇīdoṣa* "dysentery"; cf. v. 14), has here been translated by *rtug skem* (also written *rtug skam* or *rtug sk[y]ems*) "dry excrements," an oft-recurring paraphrase for costiveness (cf. 4.2 & 5.29). This rendering goes back to an eccentric interpretation also found in Nīlakaṇṭha's commentary on MBh. III 209.16, where *grahaṇīdoṣa* is explained as *viṣṭambharoga* "constipation." It may be remembered that the cognate *grāhin* is frequently used in the sense of "constipating" (cf. vv. 29 & 36).

śoṣa "desiccation" [Tib. *skem(s)*] has been replaced by the synonymous *glo-gcoṅ* "pulmonary consumption" [Skr. *kṣaya*]; cf. III 5. For *glo* NP read *blo* again; cf. 2.6 & 5.49.

surā "arrack" has been transferred to the beginning of the sentence and reproduced by *'bru-chaṅ* [*'brui chaṅ* Mvy. 5719], which literally means "corn spirits," as against simple *chaṅ* "spirits" in 3.12. The English term "arrack" must of course be viewed with caution as it is only approximate, *surā* being an intoxicating drink made of barley or rice and sometimes of wheat; cf. Om Prakash, Food p. 300.

The compound *medosṛkstanyamūtrakaphāvaha* "generative of fat, blood, breast-milk, urine, and phlegm" has been resolved into three clauses: (1) *thsil daṅ khrag (b)skyed-ciṅ* "produces fat and blood," (2) *gcin bder 'byin-źiṅ* "lets (one) easily pass urine" (v. 5.47), and (3) *bad-kan (b)skyed* "produces phlegm." For *'byin-źiṅ* NP write, less correctly, *'byin-ciṅ*.

I 5. 68

Sanskrit Text

tadguṇā vāruṇī hṛdyā laghutīkṣṇā[1] *nihanti ca* /
śūlakāsavamiśvāsavibandhādhmānapīnasān //

[1] B; *laghus tīkṣṇā* K.

Toddy (is) of the same qualities, cardiac, light, (and) violent and destroys twinge, cough, nausea, dyspnea, constipation, inflation, and catarrh.

Tibetan Version

chaṅ daṅs yon-tan de 'dra-las /
yid oṅ yaṅ-źiṅ rno-ba daṅ /
gzer daṅ lud-pa dbugs mi bde /
skyug-bro bśaṅ [[5]] *'gags* ((2)) *sbos cham 'joms* //

Toddy resembles it in quality, suits one's mind, is light and violent, and destroys twinge, cough, dyspnea, nausea, confined stool, inflation, (and) catarrh.

Remarks

tadguṇa "of the same qualities" has been placed after *vāruṇī* and paraphrased by *yon-tan de 'dra-las* "resembles it in quality."

vāruṇī "toddy" has been translated by *chaṅ daṅs* (thus also in 7.41), which literally means "clear spirits" and in 3.12 corresponds to *acchasurā* "barm" (∼ *surāmaṇḍa* Sch.).

hṛdya "cardiac" has been interpreted as *yid oṅ* "suits one's mind," which is at variance with the explanations offered by Aruṇadatta and Candranandana (*hṛdayāya hitā*); see Introd. § 27.

vibandha "constipation" has been rendered by *bśaṅ 'gags* "confined stool."

I 5. 69

Sanskrit Text

nātitīvramadā laghvī pathyā baibhītakī surā |
vraṇe pāṇḍvāmaye kuṣṭhe na cātyartham virudhyate ||

Spirits made of belleric myrobalans (are) generative of not too strong an intoxication, light, (and) salutary, and are not altogether forbidden in wounds, jaundice, (and) leprosy.

Tibetan Version

ba-ru[1]*-ra chaṅ yaṅ-źiṅ phan* |
[3] *śin-tu ra-ror mi 'gyur-źiṅ* |
rma daṅ skya-rbab mdze-nad-la |
ha-caṅ gnod-par mi (2) *'gyur-źiṅ* ||

[1] CD; *tu* NP.

Spirits of belleric myrobalans are light and salutary, one does not get too intoxicated (by them), and they do not get very harmful in wounds, jaundice, (and) leprosy.

Remarks

nātitīvramada "generative of not too strong an intoxication" has been interchanged with *baibhītakī surā* and reproduced by a gerundial clause: *śin-tu ra-ror mi 'gyur-źiṅ* "one does not get too intoxicated."

baibhītaka "made of belleric myrobalans [Terminalia bellerica Roxb.]" has been rendered simply by the attributively used *ba-ru-ra* "belleric myrobalan," for which NP give a doubtless corrupt *ba-tu-ra*; cf. 5.60 and Mvy. 5797.

na cātyartham virudhyate "and are not altogether forbidden" has been paraphrased by *ha-caṅ gnod-par mi 'gyur-źiṅ* "do not get very harmful," with the attendant locatives changed into datives of sphere.

I 5. 70

Sanskrit Text

yathādravyaguṇo 'riṣṭaḥ sarvamadyaguṇādhikaḥ |
grahaṇīpāṇḍukuṣṭhārśaḥśophaśoṣodara[1]*jvarān* ||

[1] B; *śoṣaśophodara* K.

Liqueur (is) possessed of the qualities of the corresponding raw materials (and) superior to all the qualities of alcohol; it destroys [*hanti* 71a] dysentery, jaundice, leprosy, hemorrhoids, cutaneous swellings, desiccation, visceral induration, fever,

Tibetan Version

rdzas bźin yon-tan rjes mthun chaṅ /
chaṅ-gi yon-tan kun-las [[6]] *lhag* /
pho-nad skya-rbab mdze gźaṅ-'brum /
lus ((3)) *skem skraṅ-or dmu*[1]*-rdziṅ rims* //

[1] CD; *smu* NP.

Agreeing with the qualities of the corresponding raw materials, liqueur is superior to all the qualities of alcohol; it removes [*sel* 71a] dysentery, jaundice, leprosy, hemorrhoids, desiccated body, cutaneous swellings, visceral induration, fever,

Remarks

yathādravyaguṇa "possessed of the qualities of the corresponding raw materials" has been rendered by means of a participial clause: *rdzas bźin yon-tan rjes mthun* "agreeing with the qualities of the corresponding raw materials." By making this participial clause an attribute of *chaṅ*, the Tibetans could preserve the original hyperbaton.

ariṣṭa "liqueur" has been represented simply by *chaṅ*. This is all the more astonishing as the following *madya* "alcohol" has been translated the same way, so that the antithesis of these terms gets effaced. It looks as if the Tibetans had no suitable equivalent for *ariṣṭa* on hand; in two other cases (3.22 & 45) they have dropped it altogether.—For the preparation of *ariṣṭa*, see remarks on 3.22.

grahaṇī "dysentery" has been paraphrased by *pho-nad*, which literally means "stomach-disease"; for the several other ways taken in Tibetanizing this term, see Introd. § 27.

śopha "cutaneous swelling" has been interchanged with *śoṣa* "desiccation" (the basic text appears to have read *śoṣaśophodara*, as found in K) and reproduced tautologically by *skraṅ-or*, either component being elsewhere used in the same sense: for *or(-nad)* see 1.42, 4.20, 5.14, 25, 30 & 58; for *skraṅ(s-pa)* see the references given at 5.34.

śoṣa "desiccation" has been turned *lus skem* "desiccated body."

Instead of *dmu-rdziṅ* NP write *smu-rdziṅ*, which is not attested so far; cf. v. 25.

I 5. 71

Sanskrit Text

hanti gulmakṛmiplīhān kaṣāya[1]*kaṭuvātalaḥ* /
mārdvīkaṃ lekhanaṃ hṛdyaṃ nātyuṣṇaṃ madhuraṃ saram //

[1] B; °*plīhnaḥ kaṣāyaḥ* K.

abdominal swellings, worms, and splenopathy, (and is) astringent, pungent, and productive of wind. Wine (is) stimulative, cardiac, not too warming, sweet, purgative,

Tibetan Version

[4] *skran daṅ srin*[1]*-bu mcher-nad sel* /
ro ni bska-źiṅ thsa rluṅ bskyed[2] /
rgun-chaṅ nad sbyoṅ sñiṅ-la phan /
śin-tu dro min (3) *mṅar-źiṅ 'khru* //

[1] DNP; *srid* C. [2] NP; *skyed* CD.

abdominal swellings, worms, (and) splenopathy, is astringent and pungent in taste, (and) produces wind. Wine cures diseases, is wholesome for the heart, not too warming, sweet, and purging,

Remarks

srid-bu (for *srin-bu*) in C appears to be a xylographical error; cf. v. 56.

kaṣāyakaṭu "astringent and pungent" has been translated by *ro ni bska-źiṅ thsa* "astringent and pungent in taste."

For *bskyed* CD write *skyed* again.

mārdvīka "wine" (from *mṛdvīkā* "vine") has been represented by *rgun-chaṅ*, which properly means "grape spirits."

lekhana "stimulative" has been interpreted as *nad sbyoṅ* "cures diseases." This is in keeping with Candranandana's paraphrase *vikarṣaṇa* "drawing apart, destroying," but does not quite agree with Aruṇadatta's definition (from which Indu differs only in wordage): *vilikhaty atitaikṣṇyād yad dhātūṃs tal lekhanaṃ matam* "that which because of its excessive violence stimulates the elements (is) considered lekhana." Cf. 4.11, where *pravartayet* "one shall stimulate" has been turned *bsal bya-źiṅ* "one shall remedy."—HILGENBERG & KIRFEL render "skarifizierend"; but how can wine possibly be scarifying?

hṛdya "cardiac" has been reproduced by *sñiṅ-la phan* "wholesome for the heart," although Candranandana glosses *hṛdayāya priyam* "dear to the heart"; cf. Introd. § 27.

I 5. 72

Sanskrit Text

alpapittānilaṃ pāṇḍumehārśaḥkṛmināśanam /
asmād alpāntaraguṇaṃ khārjūraṃ vātalaṃ guru //

possessed of little choler and wind, (and) annihilative of jaundice, diabetes, hemorrhoids, and worms. Wild-date spirits (are) of qualities a little different from this, productive of wind, (and) heavy.

Tibetan Version

mkhris rluṅ [[7]] *cuṅ-zad bskyed*[1] *skya-rbab* /
gcin-nad gźaṅ-'brum srin-nad sel //

[1] NP; *skyed* CD.

produces little choler (and) wind, (and) removes jaundice, urinary diseases, hemorrhoids, (and) worm-diseases.

Remarks

alpapittānila "possessed of little choler and wind," as this compound must be analysed according to Aruṇadatta and Candranandana (*alpau pittānilau yasya tat*),

has been interpreted in a slightly different way: *mkhris rluṅ cuṅ-zad (b)skyed* "produces little choler (and) wind."

meha "diabetes" has been paraphrased by *gcin-nad* "urinary disease" and *kṛmi* "worm" by *srin-nad* "worm-disease."

The second half of the stanza appears to be an interpolation; it is not only missing in Tibetan but also unknown to Candranandana and Hemādri.—The wild date mentioned here goes by the botanical name of Phoenix sylvestris Roxb.

I 5. 73

Sanskrit Text

śārkaraḥ surabhiḥ svāduhṛdyo[1] *nātimado laghuḥ* /
sṛṣṭamūtraśakṛdvāto gauḍas tarpaṇadīpanaḥ //

[1] B; *svādur madyo* K.

Sugar spirits (are) fragrant, sweet, cardiac, not too intoxicant, (and) light. Letting (one) pass urine, feces, and wind, rum (is) satiating and digestive.

Tibetan Version

bu-ram-chaṅ ni gcin rtug ((4)) [5] *'gags* /
'byin-źiṅ ṅoms-la drod bskyed[1] *yin* //

[1] NP; *skyed* CD.

Rum lets (one) pass confined urine (and) feces, satiates, and produces (digestive) heat.

Remarks

The first two hemistichs are missing again in Tibetan as well as in Candranandana's and Hemādri's commentaries, and hence are likely to be spurious.

sṛṣṭamūtraśakṛdvāta "letting (one) pass urine, feces, and wind" has been paraphrased by *gcin rtug 'gags 'byin-źiṅ* "lets (one) pass confined urine (and) feces," with *vāta* "wind" neglected.

gauḍa "rum" has been placed at the head of the line and translated by *bu-ram-chaṅ*, which properly means "molasses spirits."

dīpana "digestive" has been rendered by *drod (b)skyed* "produces (digestive) heat."

I 5. 74

Sanskrit Text

vātapittakaraḥ sīdhuḥ[1] *snehaśleṣmavikārahā* /
medaḥśophodarārśoghnas tatra pakvaraso varaḥ //

[1] B; *śīthuḥ* K.

Sugar-cane spirits (are) productive of wind and choler (and) destructive of oil- and phlegm-(caused) diseases; among the (two kinds of sugar-cane spirits), that made of boiled (sugar-cane) juice (is) the best, destructive (as it is) of fat, cutaneous swellings, visceral induration, and hemorrhoids.

Tibetan Version

bu-ram-śiṅ-chaṅ rluṅ mkhris bskyed[1] /
snum daṅ bad-kan-las byuṅ 'joms /
[[8]] *thsil or dmu-rdziṅ* (4) *gźaṅ-'brum sel* /
de-bas khu-ba bskol mchog yin //

[1] NP; *skyed* CD.

Sugar-cane spirits produce wind (and) choler, destroy oil- and phlegm-caused (diseases, and) remove fat, cutaneous swellings, visceral induration, (and) hemorrhoids; among the (two kinds of sugar-cane spirits, that made of) boiled (sugar-cane) juice is the best.

Remarks

sīdhu (v.l. *śīthu*), which the scholiasts state to be spirits made either of unboiled or of boiled sugar-cane sap (*apakvekṣurasakṛtaḥ pakvekṣurasakṛtaś ca* Aruṇadatta), has accordingly been turned *bu-ram-śiṅ-chaṅ* "sugar-cane spirits" and moved to the beginning of the sentence.

snehaśleṣmavikāraha "destructive of oil- and phlegm-(caused) diseases" has been translated *snum daṅ bad-kan-las byuṅ 'joms* "destroy oil- and phlegm-caused (diseases)," with *vikāra* replaced by *byuṅ* and the consequent ellipsis to be completed from the context.

medaḥśophodarārśoghna "destructive of fat, cutaneous swellings, visceral induration, and hemorrhoids" has been joined, not to what follows as done by the commentators, but to what precedes as suggested by the word-order, with the ordinary *or-nad* shortened to *or* for lack of space.

pakvarasa "made of boiled (sugar-cane) juice" has been handled as if it were not a possessive but an appositional compound: *khu-ba bskol* "boiled (sugar-cane) juice."

I 5. 75

Sanskrit Text

chedī madhvāsavas tīkṣṇo mehapīnasakāsajit /
raktapittakaphotkledi śuktaṃ vātānulomanam //

Mead (is) dissolvent (of lumps), violent, (and) curative of diabetes, catarrh, and cough. Verjuice (is) humidific of blood, choler, and phlegm, regulative of wind,

Tibetan Version

sbraṅ-chaṅ 'grib byed rno-ba yin[1] /
[6] *gcin-nad cham-pa lud-pa sel* /
((5)) *thsa ni khrag mkhris bad-kan-dag* /
'ju-źiṅ rluṅ ni sñoms byed-la //

[1] NP; *ste* CD.

Mead reduces (lumps), is violent, (and) removes urinary diseases, catarrh, (and) cough. Verjuice digests blood, choler, (and) phlegm, regulates wind,

Remarks

chedin "dissolvent (of lumps)," as Indu explains the word at v. 51, has been translated by *'grib byed* "makes (lumps) grow less, reduces (lumps)." An allusion seems to be made here to the reduction of fat depots.

madhvāsava, which (according to the commentators) is synonymous with *mādhava* "mead," has been interchanged with *chedin* and rendered by *sbraṅ-chaṅ*, lit. "bees' spirits."

For *rno-ba yin* CD have substituted *rno-ba-ste.*

meha "diabetes" has been reproduced more generally by *gcin-nad* "urinary disease."

°utkledin "humidific" has been turned *'ju-źiṅ* "digests" and the compound placed after *śukta*.

śukta, which properly means "turned sour" and then denotes any sour drink, in especial an alcoholic one, has been represented by *thsa*, lit. "hot, pungent"; thus also in 5.77, 8.40, 17.9, 22.4, 28.42. Strange though this equation may seem, we are given no choice but to take cognizance of it.

I 5. 76

Sanskrit Text

bhṛśoṣṇatīkṣṇarūkṣāmla[1]*hṛdyaṃ rucikaraṃ saram* /
dīpanaṃ śiśirasparśaṃ pāṇḍudṛkkṛmināśanam //

[1] B; *rūkṣāmlaṃ* K.

excessively warming, violent, rough, sour, and cardiac, generative of appetite, purgative, digestive, cool in touch, (and) annihilative of jaundice, vision, and worms.

Tibetan Version

rab-tu thsa-źiṅ [[27 b 1]] *rno rtsub skyur* /
yid oṅ yi-ga 'bye-źiṅ 'khru /
drod bskyed[1] *reg-na* (5) *bsil-ba daṅ* /
skya-rbab srin[2] *sel mig-la gnod* //

[1] NP; *skyed* CD. [2] DNP; *srid* C.

is excessively warming, violent, rough, (and) sour, suits one's mind, appetite arises, it purges, produces (digestive) heat, is cool when touched, removes jaundice (and) worms, (and) harms the eyes.

Remarks

hṛdya "cardiac" has again been rendered by *yid oṅ* "suits one's mind," while the scholiasts do not elaborate; for details, see Introd. § 27.

rucikara "generative of appetite" has been translated by *yi-ga 'bye-źiṅ* "appetite opens, arises." In all similar occurrences except 5.62, the transitive *yi-ga 'byed(-ciṅ)* has been substituted by either CD or NP; cf. 4.30, 5.30, 5.79.

dīpana "digestive" has again been represented by *drod (b)skyed* "produces (digestive) heat."

śiśirasparśa "cool in touch" has been put verbally: *reg-na bsil-ba* "cool when touched."

The compound *pāṇḍudṛkkṛmināśana* "annihilative of jaundice, vision, and worms" has been split into two separate clauses: *skya-rbab srin sel* "removes jaundice (and) worms" and *mig-la gnod* "harms the eyes."—The form *srid* (for *srin*), although recurring in vv. 56 & 71, appears to be a xylographical error rather than a secondary spelling.

I 5. 77

Sanskrit Text

guḍekṣumadyamārdvīkaśuktaṃ laghu yathottaram |
kandamūlaphalādyaṃ ca tadvad vidyāt tadāsutam ||

Verjuice of molasses, sugar-cane, spirits, and wine (is) light in the sequence (of its raw material). And then one shall know squash of bulbs, roots, fruits, etc. (to be also) like this.

Tibetan Version

bu[7]*-ram bur*[1]*-śiṅ rgun-chaṅ daṅ |*
thsa ni phyi-ma phyi-ma yaṅ |
sdoṅ-bu rtsa-ba 'bras ((6)) *sogs*[2]*-las |*
mnan-byas [[2]] *de daṅ 'drar śes bya ||*

[1] CD; *bu* NP. [2] NP; *stsogs* CD.

Verjuice of molasses, sugar-cane, (and) wine is light in the sequence (of its raw material). Squash of stalks, roots, fruits, etc. one shall know to be (also) like this.

Remarks

ikṣu "sugar-cane" has been rendered by *bur-śiṅ* (less correctly spelt *bu-śiṅ* in NP), which is a contraction of *bu-ram-śiṅ*.

madya "spirits" appears to have been omitted. It is possible, however, that *rgun* is short for *rgun-chaṅ* and represents *mārdvīka* while *chaṅ* corresponds to *madya*, or that the following *daṅ* (which has no conceivable office anyway) is an old corruption of *chaṅ*.

kanda "bulb" has been replaced by *sdoṅ-bu* "stalk." Apparently the basic text read *kāṇḍa*.

The particles *ca* and *tadā* have been dropped.

āsuta "squash" has been placed before *tadvat* and translated by *mnan-byas*; as *āsuta* is properly the passive past participle of *āsu* "to press," so is *mnan byas* the perfect of its equivalent *(g)non-pa*, with *byas* added pleonastically.

I 5. 78

Sanskrit Text

śāṇḍākī[1] *cāsutaṃ cānyat kālāmlaṃ rocanaṃ laghu |*
dhānyāmlaṃ bhedi tīkṣṇoṣṇaṃ pittakṛt sparśaśītalam ||

[1] B; *cāṇḍākī* K.

Śāṇḍākī as well as other squash (turned) sour in the course of time (are) appetizing (and) light. Rice-made acid (is) cathartic, violent, warming, generative of choler, cool in touch,

Tibetan Version
rdo-gu-la sogs bźur[1]-ba gźan /
dus-kyi skyur-po yaṅ zas len /
'bras-khui[2] (6) raṅ-skyur 'khru rno thsa /
mkhris[27 a 1]*-pa bskyed[3] byed bskus-na bsil //*

[1] CD; *bśur* NP. [2] CDP; *bui* N. [3] N; *skyed* CDP.

Śāṇḍākī [?] etc. (as well as) other squash [?] (turned) sour in the course of time are light (and) seize food. Rice-water acid purges, is violent (and) warming, produces choler, is cool when smeared (on the body),

Remarks

In the first pāda, we have good reason to believe that *śāṇḍākī* (v.l. *cāṇḍākī*) and *āsuta* correspond to *rdo-gu* and *bźur-ba* (v.l. *bśur-ba*), although there is no internal evidence to corroborate this assumption: *rdo-gu* and *bźur-ba* are known only in the meaning of "small stone" and "to shear, strain," while *bśur-ba* derives from *śur-ba* "to singe, cut off." What renders the above equation slightly dubious is the addition in Tibetan of *-la sogs* "etc."; maybe *rdo-gu* denotes one of the ingredients of *śāṇḍākī*, though it could not be identified as one of those mentioned by Aruṇadatta:

mūlakasarṣapaśākāni kvathitāsutāni kālajīrakarājikāsu bhāvitāny amlatīkṣṇāni śāṇḍākīśabdenocyante /

"Raddish, black mustard, and potherbs (that have been) boiled, pressed out, (and) soaked in (an infusion of) black cummin and brown mustard (are) sour and violent (and) are denoted by the term śāṇḍākī."

kālāmla "(turned) sour in the course of time" has been translated *dus-kyi skyur-po*; judging from the explanation given by the commentators (*kālenāmla*), *dus-kyi* seems to stand for *dus-kyis* (see note on 2.30).

rocana "appetizing" has been interchanged with *laghu* "light" and paraphrased by *zas len* "seize food," an expression recurring in 6.65 & 11.3 for *ruci*, in 6.80 for *rucya*, and in 6.116 again for *rocana*.

dhānyāmla "rice-made acid," by which a sort of sour rice-gruel must be understood, has been rendered by *'bras-khui raṅ-skyur* "rice-water acid"; the synonymous *kāñjika* has been reproduced in 30.31 by *raṅ-skyur* alone and in 8.48 by *rtsabs-mo* (cf. Mvy. 5722)[1].—Like the nominal *amla*, *raṅ-skyur* properly denotes acid in the non-chemical sense of the word, but not vinegar, as Csoma has it, which is unknown in Tibet. The term as such may conveniently be interpreted as something that is "sour by itself." For *'bras-khui raṅ-skyur* N reads *'bras-bui raṅ-skyur*, which seems to be a mistake, the letters *kha* and *ba* being easily confusable.

sparśaśītala "cool in touch" has been represented by *bskus-na bsil* "cool when smeared (on the body)" as against *reg-na bsil-ba* "cool when touched" in v. 76. There is no conceivable reason for this change in phrase.

[1] In this last case, the preceding *raṅ-skyur* corresponds to *amla* and together with *rtsabs-mo* constitutes a tautology.

I 5. 79

Sanskrit Text
śramaklamaharaṃ rucyaṃ dīpanaṃ bastiśūlanut /
śastam āsthāpane hṛdyaṃ laghu vātakaphāpaham //
— *iti madyavargaḥ* //[1]

[1] Tail-piece missing in B.

eliminative of fatigue and weariness, appetizing, digestive, expulsive of twinge in the bladder, recommended for a lubricant enema, cardiac, light, (and) destructive of wind and phlegm. Such (is) the section on alcohol.

Tibetan Version

ṅal daṅ rmya sel yi-ga ʾbyed[1] /
drod bskyed[2] *chu*[[3]]*-soi nad sel yin* /
((7)) *mas-btaṅ*[3]*-la phan yid-du oṅ* /
yaṅ-źiṅ rluṅ daṅ bad-kan ʾjoms //

[1] CD; *ʾbye* NP. [2] NP; *skyed* CD. [3] NP; *gtoṅ* CD.

removes fatigue and exhaustion, stimulates appetite, produces (digestive) heat, removes diseases of the bladder, is useful for an enema, suits one's mind, is light, and destroys wind and phlegm.

Remarks

klama usually signifies "weariness" as distinguished from *śrama* "fatigue," involving no physical exertion; cf. Suśr. III 4.51. Here and in 6.137, however, it has been reproduced by *rmya(-ba)*, a term elsewhere corresponding to *glāni* (14.30 with v.l. *gña*; cf. 5.38), *tandrā* (7.64), or *saṃnyāsa* (Mvy. 9553 with v.l. *rme-bya*), which all mean "exhaustion."

On *yi-ga ʾbye(d)* see v. 76.

dīpana "digestive" has again been translated by *drod (b)skyed* "produces (digestive) heat."

bastiśūlanut "expulsive of twinge in the bladder" has been put more generally: *chu-soi nad sel yin* "removes diseases of the bladder."

śasta "recommended" has been placed after *āsthāpana* "lubricant enema" and turned *phan* "is useful." For *mas-btaṅ* CD have substituted *mas-gtoṅ* (as in all previous occurrences).

On *yid-du oṅ* see Introd. § 27.

I 5. 80

Sanskrit Text

mūtraṃ gojāvimahiṣīgajāśvoṣṭrakharodbhavam /
pittalaṃ rūkṣatīkṣṇoṣṇaṃ lavaṇānurasaṃ kaṭu //

Urine coming from a cow, she-goat, ewe, she-buffalo, elephant, horse, camel, and donkey (is) productive of choler, rough, violent, warming, of salt after-taste, (and) pungent;

Tibetan Version

ba-gcin ra lug ma-he daṅ /
glaṅ-po rta boṅ rṅa[2]*-moi gcin* /
mkhris bskyed[1] *rtsub-ciṅ* (7) *rno-la thsa* /
ʾthuṅs rjes [[4]] *thsa bro*[2] *ro thsa-ste* //

[1] NP; *skyed* CD. [2] CD; *dro* NP.

Cow's urine (as well as) goat's, sheep's, buffalo's, elephant's, horse's, donkey's, (and) camel's urine produce choler, are rough, violent, and warming, taste salt after being drunk, are pungent in flavour, and

Remarks

mūtra "urine" has been translated twice, after *go* "cow" and after *uṣṭra* "camel" (which has been interchanged with *khara* "donkey"), while *udbhava* "coming from" has been reproduced by means of a possessive genitive. The distinction between male and female urine, which is also observed in Suśr. I 45.217 *sqq.*, has been disregarded.

lavaṇānurasa "of salt after-taste" has been rendered by *'thuṅs rjes thsa bro* "taste salt after being drunk." In NP this has been corrupted to *'thuṅs rjes thsa-dro,* which may be understood as "pungent after being drunk."

kaṭu "pungent" has been paraphrased by *ro thsa* "pungent in flavour."

I 5. 81

Sanskrit Text

kṛmiśophodarānāhaśūlapāṇḍu[1]*kaphānilān |*
gulmārucivisaśvitrakuṣṭhārśāṃsi jayel laghu ||

[1] B; *pāṇḍuśūla* K.

it cures worms, cutaneous swellings, visceral induration, constipation, twinge, jaundice, phlegm, wind, abdominal swellings, anorexia, poison, white leprosy, black leprosy, and hemorrhoids, (and is) light.

Tibetan Version

srin-nad or[1]*-nad dmu-rdziṅ sbos |*
gzer daṅ skya-rbab bad-kan rluṅ |
dug skran śa bkra[2] ((55a1)) *yi-ga 'chus |*
mdze daṅ gźaṅ-'brum myur-du 'joms ||

[1] DNP; *oṅ* C. [2] CD; *skra* NP.

quickly destroy worm-diseases, cutaneous swellings, visceral induration, inflation, twinge, jaundice, phlegm, wind, poison, abdominal swellings, white leprosy, disturbed appetite, black leprosy, and hemorrhoids.

Remarks

kṛmi "worm" has been expanded into *srin-nad* "worm-disease"; cf. v. 72.

oṅ-nad (for *or-nad*) in C is a xylographical error.

ānāha "constipation" has been represented by *sbos* "inflation," which is a sequela of constipation; see v. 25, which gives *lto sbos* "inflated belly" instead. Other such instances are found in 6.89, 145, 148, 154, 165, 11.6, 16.32 & 19.2.

aruci "anorexia" has been placed after *śvitra* and rendered by *yi-ga 'chus* "disturbed appetite"; cf. 4.9, 12, 14, 17 & 5.34.

viṣa "poison" has been put in front of *gulma* "abdominal swelling."

śvitra "white leprosy" has been translated *śa bkra* (misspelt *śa skra* in NP), which properly means "motley flesh" and in v. 59 loosely stands for *koṭha* "urticaria."

laghu has been taken for an adverb belonging to *jayet*. Judging from its position, this interpretation is decidedly more satisfactory than the one offered by the scholiasts, who consider it yet another predicate noun.

I 5. 82

Sanskrit Text

toyakṣīrekṣutailānāṃ vargair madyasya ca kramāt /
iti dravaikadeśo 'yaṃ yathāsthūlam udāhṛtaḥ //

By the sections on water, milk, sugar-cane, and oil as well as (that) on alcohol in a row, this one portion of liquids (has) thus (been) described in the rough.

Tibetan Version

de-ltar [3] *chu bo bu-ram-śiṅ /*
til-mar chaṅ-gi [[5]] *sde-thsoms*[1] *rim /*
gśer-bai rdzas (55a1) *phyogs gcig-pa 'di /*
rags[2] *rim ji-bźin bstan-pa yin //*

[1] NP; *thsogs* CD. [2] DNP; *rigs* C.

Thus, by the sections on water, milk, sugar-cane, oil, (and) alcohol in a row, this one portion of liquid substances has been described in a rough way.

Remarks

kṣīra "milk" has been translated by *bo*, a word not otherwise attested and probably standing for *o(-ma)*, which is colloquially pronounced *wo-ma* (Das, Dict. p. 1116). Maybe this form was chosen in order to avoid the hiatus *chu o*.

varga "section" has been reproduced by *sde-thsoms* (v.l. *sde-thsogs*) as against *sde-thsan* in the previous cases; both expressions are tautologic.

madya "alcohol" has been freed from its isolation and joined to the other genitive attributes, while *iti* "thus" has been placed at the head of the stanza.

drava "liquid" has been paraphrased by *gśer-bai rdzas* "liquid substance."

yathāsthūlam "in the rough" has been turned *rags rim ji-bźin* "in a rough way." — *rigs* (for *rags*) in C is a mistake.

In conclusion it may be noted that the present summary makes no mention of the section on urine (v. 80 *sq.*). There can be little doubt but that the two stanzas concerned are an early interpolation made before the Tibetan version and the commentaries were written. Cf. Introd. § 25.

I 5

Closing Line

In Tibetan—

yan-lag-brgyad-pai sñiṅ-po bsdus-pa-las / ((2)) *mdoi gnas-kyi leu lṅa-pao // //*

In English—

From the Aṣṭāṅgahṛdayasaṃhitā, the fifth chapter of the Sūtrasthāna.

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Yogaratnasamuccaya: see Candraṭa [author].

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Abbreviations

Abhidhānac.	Hemacandra's Abhidhānacintāmaṇi
Abhidhānar.	Halāyudha's Abhidhānaratnamālā
Abhis.	Maitreyanātha's Abhisamayālaṅkāra
Ah.	Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā
Ak.	Amarasiṃha's Nāmaliṅgānuśāsana (Amarakoṣa)
As.	Vāgbhaṭa's Aṣṭāṅgasaṃgraha
Ātaṅk.	Vācaspati's Ātaṅkadarpaṇa
BhP.	Bhāgavatapurāṇa
Bhpr.	Bhāvamiśra's Bhāvaprakāśa
Bodhic.	Śāntideva's Bodhicaryāvatāra
Car., CaS.	Carakasaṃhitā
Citr.	Citralakṣaṇa
D.	Demosthenes
Dbh.	Daśabhūmikasūtra
Dict. of the Fr. Cath. Miss.	Dictionary of the French Catholic Mission (see Bibliography s. v. Dictionnaire)
Divy.	Divyāvadāna
Dzl.	mDzaṅs-blun
Gaṇar.	Vardhamāna's Gaṇaratnamahodadhi
Hār.	Hārītasaṃhitā
Isoc.	**Isocrates**
Jyot.	Jyotiṣa

KaṭhUp.	Kaṭhopaniṣad (see Bibliography s.v. Upaniṣad)
Kauṭ.	Kauṭilya's Arthaśāstra
Lalit.	Lalitavistara
MārkP.	Mārkaṇḍeyapurāṇa
MBh.	Mahābhārata
Megh.	Kālidāsa's Meghadūta
Mvy.	Mahāvyutpatti
Nid.	Mādhavakara's Mādhavanidāna (Nidāna)
Nir.	Yāska's Nirukta
NyāyabṬ.	Dharmottara's Nyāyabinduṭīkā (see Bibliography under Dharmakīrti)
Pāṇ.	Pāṇini's Aṣṭādhyāyī
Pat.	Patañjali's Mahābhāṣya
Pl. Ap.	Plato's Apologia
Prabandhac.	Merutuṅga's Prabandhacintāmaṇi
R.	Vālmīki's Rāmāyaṇa
Ragh.	Kālidāsa's Raghuvaṃśa
Rājan.	Narahari's Rājanighaṇṭu
Rājat.	Kalhaṇa's Rājataraṅgiṇī
RV.	Ṛgveda
ŚBr.	Śatapathabrāhmaṇa
Śikṣ.	Śāntideva's Śikṣāsamuccaya
Śiś.	Māgha's Śiśupālavadha
Suśr.	Suśruta's Suśrutasaṃhitā
Suv.	Suvarṇaprabhāsasūtra
Svapnac.	Jagaddeva's Svapnacintāmaṇi
TBr.	Taittirīyabrāhmaṇa
Th.	Thucydides
Udr.	Udrāyaṇāvadāna
Vas.	Vasiṣṭha's Dharmaśāstra
Xo Cyr.	Xenophon's Institutio Cyri (Cyropaedia)
Y.gaś.	Hemacandra's Yogaśāstra

Sigla

ABORI	Annals of the Bhandarkar Oriental Research Institute
AR	Asiatic Researches
BAIS	Bulletin de l'Académie impériale des sciences de St.-Pétersbourg
BEFEO	Bulletin de l'École française d'Extrême-Orient
CAJ	Central Asiatic Journal
EI	Epigraphia Indica
GGA	Göttinger gelehrte Anzeigen
HB	History of Bengal
HJAS	Harvard Journal of Asiatic Studies
IC	Indian Culture
IGI	Imperial Gazetteer of India
IHQ	Indian Historical Quarterly
IIJ	Indo-Iranian Journal

JA	Journal asiatique
JASB	Journal of the Asiatic Society of Bengal
JMV	Jahrbuch des Museums für Völkerkunde zu Leipzig
JOIB	Journal of the Oriental Institute Baroda
JRAS	Journal of the Royal Asiatic Society of Great Britain and Ireland
LO	Litterae Orientales
MW	Sir Monier Monier-Williams' Sanskrit-English Dictionary
NGM	National Geographical Magazine
OHI	Vincent Arthur Smith's Oxford History of India
PG	Papiergeschichte
PO	Poona Orientalist
PW	Petersburger Wörterbuch (large edition)
pw	Petersburger Wörterbuch (small edition)
SPAW	Sitzungsberichte der königlich preussischen Akademie der Wissenschaften zu Berlin. Philosophisch-historische Klasse
SRBG	Selections from the Records of the Bombay Government
WZKSO	Wiener Zeitschrift für die Kunde Süd- und Ostasiens
ZDMG	Zeitschrift der deutschen morgenländischen Gesellschaft
ZE	Zeitschrift für Ethnologie

Appendix

(to Introd. § 4)[1]

Table of the Parallel Passages in the Cikitsāsthānas and Kalpasthānas of the Aṣṭāṅgahṛdayasaṃhitā, Aṣṭāṅgasaṃgraha, and Carakasaṃhitā

1. Cikitsāsthāna

Ah	As	Ca	Ah	As	Ca
1. 1–6	**1.** 1–6	**3.** –	**1.** 81–83*a*	**1.** 81–83*a*	**3.** –
(7*a*)	(7*a*)	–	–	79–80	–
7*b*–21*a*	7*b*–21*a*	–	83*b*–88	**2.** 1–6	–
21*b*	21*b*	136*a*	[89–92]	–	–
22–25*a*	22–25*a*	–	–	[1–17*a*]	–
25*b*	26*a*	–	93–97	7–11	–
26*a*	25*b*	–	–	[1]	–
–	[1–3]	–	98–99*a*	12–13*a*	–
26*b*–36*a*	26*b*–36*a*	–	–	[1–2]	–
–	[1]	–	99*b*–100*a*	13*b*–14*a*	–
36*b*–41	36*b*–41	–	–	[1]	–
–	[1–2*a*]	–	100*b*–121*a*	14*b*–35*a*	–
42–44*a*	42–44*a*	–	–	[1–4]	–
(44*b*)	(44*b*)	–	121*b*–123*a*	35*b*–37*a*	–
45–47	45–47	–	–	[1]	–
–	[1–5]	–	123*b*–131*a*	37*b*–45*a*	–
48	48	196*a*	–	[1]	–
49*a*	49*a*	–	131*b*–133	45*b*–47	–
49*b*–50	49*b*–50	196*b*–197	[134*a*]	–	–
51*a*	51*a*	–	–	[1–8*a*]	–
51*b*–55*a*	–	–	134*b*–135*a*	48	–
–	[1–20]	–	–	[1–5*a*]	–
55*b*–58	55*b*–58	–	135*b*–141*a*	49–54	–
[59]	–	–	–	[1–3*a*]	–
60–64	60–64	–	141*b*–142	55–56*a*	–
–	[1–3*a*]	–	–	[1*a*]	–
65	65	–	143–144*a*	56*b*–57	–
–	[1–2*a*]	–	[144*b*–146*a*]	–	–
66	66	–	–	[1–11*a*]	–
67	67	(201)	146*b*–147*a*	58	–
68–78	68–78	–	–	[1]	–
79–80	–	–	147*b*–155*a*	59–66	–

[1] Reproduced with slight changes from Hilgenberg & Kirfel, Transl. pp. xxvi—xxxvii & xxxix—xliv.

Ah	As	Ca
1. –	**2.** [1–3]	**3.** –
[155b–156a]	(67)	–
–	[1]	–
156b–159a	68–70	–
–	[1–2a]	–
159b–162	71–74a	–
–	[1]	–
163–164	74b–76a	–
–	[1–3a]	–
165–171a	76b–82	–
–	[1]	–
171b	83a	–
172a	–	–
172b	84a	–
173–174	84bc–85	–
–	[1a]	–
–	83b	–
(175)	(86–88)	–
2. 1	**3.** 1	**4.** (20)
2–3a	2–3a	–
–	[1–2a]	–
3b–6a	3b–6a	–
6b	6b	30a
7	7	–
–	[1–2a]	–
8–11a	8–11a	–
–	[1a]	–
11b–16a	11b–16a	–
(16b–19a)	(16b–19a)	–
19b–21a	19b–21a	–
–	[1–3a]	–
21b–22	21b–22	(47–48a)
–	[1]	–
23–25	23–25	–
–	[1–8a]	–
26–27	26–27	–
[28]	–	–
29a	29a	70b
29b–30a	29b–30a	–
–	[1–4]	–
30b–32a	30b–32a	–
–	[1–2]	–
32b–33	32b–33	–
–	[1–3a]	–
34–36	34–36	–
–	[1a]	–
37–43a	37–43a	–

Ah	As	Ca
2. 43bI	**3.** 43bI	**4.** –
–	[1a]	–
43bII	43bII	–
–	[1]	–
44	44	–
45a	–	–
–	[1–3]	–
45b	45b	–
–	[1–7a]	–
46–48	46–48	–
–	[1]	–
3. 1a	**4.** 1a	**22.** –
1b–2a	1b–2a	(31)
2b–4a	2b–4a	32–33
4b–6a	4b–6a	–
–	[1a]	(37a)
–	[1b–2a]	37b–38a
–	[2b–4a]	(38b–40)
6b–7	6b–7	41–42a
8	8	(42b–43)
9	9	44
10–11	10–11	–
12–13a	12–13a	45–46a
13b–15a	13b–15a	48–49
15b–18	15b–18	–
19–22	19–22	74–77
23	23	(78)–79a
24a	24a	–
24b	24b	79b
25a	25a	80
25b–26	25b–26	81–82a
27	27	(83)
28	28	–
–	[1]	85b–86a
–	[2]	–
–	[3]	87
–	[4a]	–
29	29	–
30–32a	30–32a	89–91a
–	[1–2]	–
32b–34	32b–34	94–96a
35	35	97
36–37	36–37	–
38a	38a	104b
–	[1]	105
–	[2–4a]	–
38b–45	38b–45	–

Ah	As	Ca
3. –	**4.** [1–2]	**22.** –
46*a*	46*a*	–
46*b*	46*b*	119*a*
47–48	47–48	–
49	49	116
50*a*	50*a*	–
50*b*	50*b*	117*a*
–	[1–2]	–
51	51	–
52	(52)	–
53–54*a*	53–54*a*	–
54*b*–55*a*	54*b*–55*a*	114
–	[1]	–
55*b*–56	55*b*–56	121–122
57–58	57–58	–
59–62*a*	59–62*a*	123–126*a*
–	[1–3*a*]	–
62*b*–66*a*	62*b*–66*a*	–
–	[1–3]	–
66*b*–68	66*b*–68	–
–	[1–5a]	–
69–70	69–70	129–130
71	71	–
3. 72	**5.** 1	**16.**(12*b*–13*a*)
73–76	2–5	13*b*–17*a*
77–78	6–7	–
79	8	17*bc*
80–82	9–11	(18–20)
–	[1*a*]	–
83–84*a*	12–13*a*	23–24*a*
84*b*	13*b*	–
–	[1–3]	–
85–90*a*	14–19*a*	24*b*–29
90*b*	19*b*	–
91–92*a*	20–21*a*	–
92*b*	21*b*	30*a*
93*a*	–	30*b*
–	[1]	31
93*b*–95	22*b*–24	(32–35*a*)
96	25	35*b*–36*a*
97	26	(37)
98–112	27–41	38–52
–	[1–6]	53–58
–	[7–8]	–
–	[9]	64*b*–(66*a*)
–	[10–15]	66*b*–72*a*
–	[16]	–

Ah	As	Ca
3. 113–117*a*	**5.** 42–46*a*	**16.** –
117*b*–119*a*	46*b*–48*a*	87–88
119*b*–122*a*	48*b*–51*a*	–
–	[1*a*]	–
122*b*–124*a*	51*b*–53*a*	–
–	[1–5]	–
124*b*–125*a*	53*b*–54*a*	–
125*b*–131*a*	54*b*–59*a*	**22.** 55–60
131*b*–139	59*b*–68	–
140–145*a*	69–74*a*	**16.** 82–86
145*b*	74*b*	–
146	75	**22.** 142
147	76	(143)
148–149	77–78	144–145
150	79	–
151	80	149
152	81	150*a*, 151*a*
153–160*a*	82–89*a*	151*b*–158
160*b*–162*a*	89*b*–91*a*	161–162
162*b*–163*a*	91*b*–92*a*	–
163*b*–169	92*b*–98	163*b*–169
170*a*	99*a*	170*b*
–	[1]	171
–	[2–5*a*]	–
170*b*	99*b*	172*a*
171	100	(172*b*)
172–173*a*	101–102*a*	–
173*b*	(102*b*)	180*a*
174*a*	103*a*	180*b*
–	[1–2]	181–182
174*b*–178*b*	103*b*–107*b*	183–187*a*
178*c*	107*c*	(187*b*–188)
4. 1–5*a*	**6.** 1–5*a*	**21.** –
5*b*–6	5*b*–6	72*b*–73
7–10	7–10	–
11–12	11–12	74*b*–76*a*
13–15	13–15	–
16	16	(80)
17–18	17–18	83, 88
19–22*a*	19–22*a*	–
–	[1]	–
22*b*–23*a*	22*b*–23*a*	–
23*b*	23*b*	99*a*
24–25*a*	24–25*a*	–
25*b*	25*b*	100*b*
26	26	–
27*a*	27*a*	(101*b*)

Ah	As	Ca
4. 27*b*	6. 27*b*	21. 101*a*
28	28	102
29–31*a*	29–31*a*	–
–	[1–2]	–
(31*b*)–34	(31*b*)–34	–
–	[1–2*a*]	–
35–37	35–37	–
–	[1–3*a*]	–
38–39	38–39	–
–	[1–2]	–
40–43	40–43	–
–	[1–3]	–
44	44	–
45	45	127*b*–128*a*
46*a*	46*a*	(128*b*)
–	[1*a*]	–
46*b*	46*b*	–
–	[1–2]	–
47–51*a*	47–51*a*	–
–	[1–4]	–
(51*b*)–53	(51*b*)–53	–
–	[1]	144
54–55	54–55	–
5. 1–5	7. 1–5	8. –
–	[1*a*]	–
6–11	6–11	–
–	[1–6*a*]	–
12–14*a*	12–14*a*	–
14*b*	14*b*	91*a*
15	15	–
16–17*a*	16–17*a*	109–110*a*
17*b*	17*b*	(110*b*)
–	[1–2*a*]	104–105*a*
–	[2*b*]	(105*b*)
–	[3–4]	–
18–21	18–21	94–97
22–27	22–27	–
–	[1–8]	–
28–33*a*	28–33*a*	–
–	[1–2]	98–99
–	[3–4*a*]	–
33*b*	33*b*	–
(34)	(34)	–
35–43*a*	35–43*a*	–
–	[1]	–
43*b*–47	43*b*–47	–
48	48	131*a*(*b*)

Ah	As	Ca
5. 49–53	7. 49–53	8. –
–	[1–5]	–
54–56*a*	54–56*a*	–
56*b*–57*a*	56*b*–57*a*	138
57*b*–58*a*	57*b*–58*a*	–
58*b*–59*a*	58*b*–59*a*	151
59*b*–60	59*b*–60	–
–	[1–3*a*]	–
61–66	61–66	–
(67–68)	(67–68)	–
69–73*a*	69–73*a*	–
–	[1–2]	–
–	[3]	124*a*–(125*a*)
–	[4]	125*b*–126*a*
–	[5]	(126*b*–127*a*)
–	[6*a*]	–
–	[6*b*]	127*b*
–	[7*a*]	–
73*b*–74*a*	73*b*–74*a*	–
–	[1–4]	–
74*b*–76	74*b*–76	–
77*a*	77*a*	169*a*
77*b*–82*a*	77*b*–82*a*	170*a*–174
82*b*	82*b*	(175*a*)
83–84	83–84	–
–	[1]	–
6. 1–16	8. 1–16	23. Vaṃśastha metre
–	[1*a*]	
17*a*	17*a*	
–	[1–3]	
17*b*–18	17*b*–18	
–	[1*a*]	
19–20	19–20	
–	[1]	
(21*a*)	(21*a*)	
21*b*–22	21*b*–22	
(23–24)	(23–24)	
25–29	25–29	lacking
–	[1]	
30–39	30–39	
–	[1–3]	
40–58*a*	40–58*a*	24. Āryā metre
58*b*–64	58*b*–64	
–	[1*a*]	
65–70*a*	65–70*a*	
–	[1]	
70*b*–83	70*b*–83	

Ah	As	Ca
7. 1–3a	9. 1–3a	12. 105b–107
3b–4a	3b–4a	–
4b–5a	4b–5a	110
5b	5b	(111)
6	6	115
7	7	–
8	8	112a(b)
9–12a	9–12a	–
12b–13a	12b–13a	(119)
13b–17a	13b–17a	–
17b–18a	17b–18a	(131)
18b–23	18b–23	–
24–27	24–27	141b–145a
28	28	(146b, 148b)
29–30	29–30	–
31	31	149
32–33a	32–33a	–
–	[1–9]	–
(33b)–34a	(33b)–34a	–
34b	34b	162a
(35a)	(35ab)	–
–	[1a]	–
35b	35c	(166a)
36	36	166b–167a
37–41a	37–41a	–
41b–42a	41b–42a	(173)
42b	42b	–
–	[1–4]	–
43–47a	43–47a	–
–	[1–3]	–
47b–48a	47b–48a	–
–	[1]	–
48b–93	48b–93	–
94	94	22
95–96	95–96	–
97–98	97–98	20–21
99	99	(23)
100–108	100–108	–
(109a)	(109a)	–
109b–116	109b–116	–
8. 1–17	10.	9. –
18a		(49)
18b–24a		–
24b–25a	prose	53
25b–26a		57
26b–29a		–
29b–30a		60

Ah	As	Ca
8. 30b–32a	10.	9. –
32b		(62a)
33–37a		–
37b		79a
38		78
39		79b–80
40		81a(b)
41		84b–85a
42		(85b–86a)
43–44a		87–88a
44b–46		–
47a		(74)
47b–49a		75–76
49b–53a		–
53b–54a		101
54b–72a		–
72b–73	prose	105–106a
74a		(106b)
74b–76		–
77a		109a
77b–79a		–
79b–80a		121
80b–85a		–
85b–86a		128a(b)
86b–87a		–
87b–88a		120
88b–93a		130–134
93b–94a		137
94b–125a		–
125b–127a		225–226
127b–128a		227
128b–129a		228
129b–161	[1–6]	–
162–164	162–164	–
9. 1–2a	11.	10. –
2b–3a		17a(b)
3b–8a		–
8b–11a		25–27
11b–16a		–
16b		(33a)
17–21	prose	–
22a		35a
22b–24		–
25		37
26–28		–
29–32a		38–41a
32b–35a		–

Ah	As	Ca
9. 35*b*–36*a*	**11.**	**10.** 120
36*b*–59*a*		–
59*b*–60*a*		91
60*b*–61*a*		–
61*b*		58*a*
62*a*		(58*b*)
62*b*–63*a*		59*b*–60*a*
63*b*		61*a*
64–67		–
68–71*a*		65–68*a*
71*b*		(68*b*)
72*a*		–
72*b*–73*a*		70
73*b*–74*b*		–
74*c*–75		73*b*–74
76–87	prose	–
88		(84)
89–92*a*		–
92*b*–93*a*		92
93*b*–97*a*		–
97*b*		100*b*
98–101		103–106
102		–
103		110
104–106*a*		–
106*b*–108*a*		118–119
108*b*–115		–
116*a*		122*a*
116*b*–117		122*b*–123
118*a*		(124)
118*b*–123		–
10. 1–3	**12.**	**19.** –
4–5		115–116
6–7		108–109
8–9*a*		(127–128*a*)
9*b*		97
10		96*b*, 98*a*
11–12*a*		98*b*–99
12*b*–13*a*		103
13*b*–14*a*	prose	104(*a*)*b*
14*b*–21		–
22–26		74*b*–78
27		(85*a*)
28–32*a*		85*b*–89
32*b*–37*a*		–
37*b*–39*a*		130–131
39*b*–41*a*		(127–129*a*)

Ah	As	Ca
10.41*b*–44*a*	**12.**	**19.**12–3125
44*b*		(126)
45		139
46		–
47–52		144–149
53–54	prose	–
55–56*a*		173*b*–174
56*b*–60		170–182
61–63*a*		(166–168*a*)
63*b*–65*a*		169–170
65*b*		–
66	66	(195)
67	67	196
68*a*	68*a*	(197*a*)
68*b*–69*a*	68*b*–69*a*	198
69*b*–70	(69*b*–70)	(199–200*a*)
(71*a*)	71*a*	200*b*
71*b*	71*b*	(201*a*)
72	72	201*b*–202*a*
73*a*	73*a*	(202*b*)
73*b*–74	73*b*–74	203*b*–204
75*a*	75*a*	(205*a*)
75*b*–77	75*b*–77	205*b*–207
78–79	78–79	–
80	80	208
81*a*	81*a*	(214*a*)
81*b*	81*b*	–
82	82	(216–217*a*)
83–87	83–87	217*b*–222*a*
88*a*	88*a*	(225*a*)
88*b*	88*b*	225*b*
89	89	228*ab*
90	90	229
91–93	91–93	–
–	[1]	–
11. 1–43	**13.** prose	lacking
44–45*a*	44–45*a*	
45*b*–63	prose	
–	[1]	
12. 1–43	**14.** prose	**6.** Indravajrā metre
–	[1–5]	
13. 1–47	**15.** prose	lacking
48–51	48–51	
–	[1]	

Ah	As	Ca	Ah	As	Ca
14. 1–2	**16.**	**5.** (19–20)	**14.** –	**16.** [1b]	**5.** –
3–6		21–24			
7–8		96–97	**15.** 1–3	**17.**	**18.** –
9–11a		65–67a	4		109b–110a
11b–12		(67b–68)	5a		–
13a		69a	5b–9		113–116
13b–25		–	10–11		(117–119)
26		64ab	12		120ab
27a		(64c)	13–26		121–134
27b–28		27–28a	27–32a		–
29–39		–	32b–34a		135–136
40		81	34b–35a		138
41–44		–	35b		(139a)
45–47		90–92	36–38		139b–142a
48–53a		–	39		(142b–143a)
53b–60a		101–107	40a		(148b–149a)
60b		31a	40b–41		–
61–66		–	42–43		143b–145a
67–68		124–125	44a		(146b)
69–70		–	44b–46		–
71–73a		35–37a	47		168
73b–79a		–	48–50		–
79b		139a	51a		(169a)
80–81	prose	(139b–141)	51b–52		169b–170
82		142	53a	prose	–
83a		–	53b–54a		(58)
83b–84a		109	54b		–
84b		123b	55a		(61a)
85a		–	55b–56		61b–62
85b–87		135b–137	57a		64a
88–97a		–	57b–61a		–
97b–98a		149	61b–63		67b–69
98b–99		–	64–88a		–
100		53	88b–90a		78–79
101		55	90b–91a		–
102–106		–	91b–92a		80
107–108a		56–57a	92b		(81a)
108b		57b	93–95a		82–84a
109–113a		–	95b–97a		–
113b–114		58–59a	97b–98a		85b–86a
115a		59b	98b		–
115b–121		–	99–103a		87b–92
122–124		169–171	103b–115a		–
125–127a		172b–174	115b		(185a)
127b–128a		–	116		–
128b–129a		176	117a		185b
129b		–	117b–119a		(186–187)
–	[1a]	108a	119b	119b	(188a)

Ah	As	Ca
15.120–121	**17.**120–121	**18.** –
122*a*	122*a*	95*a*
122*b*	122*b*	–
123–124	123–124	161–162
125–126*a*	125–126*a*	–
126*b*	126*b*	99*b*
127*a*	127*a*	–
127*b*	127*b*	101*b*
128	128	100*a*, 102*b*
129	129	(103*b*–104*a*)
130	130	104*b*–105*a*
131*ab*	131	188*b*, (189*a*)
131*c*	–	–
16. 1	**18.**	**20.** (41)
2–4		42–44
5*a*		(53*b*)
5*b*–6		54–55*a*
7*a*		–
7*b*–8		64*b*–65
9*a*		(67*a*)
9*b*		66*b*
10*a*		–
10*b*		58*b*
11		(59–60*a*)
12	prose	60*b*–61*a*
13–15*a*		–
15*b*–16*a*		70
16*b*–18		(71–74*a*)
19–21		74*b*–77*a*
22–25		84–87*a*
26*a*		87*b*
26*b*–29*a*		88–90
29*b*–30*a*		(97)
30*b*–31		98*ab*(*c*)
32		–
33	33(*a*)*b*	–
34*a*	34*a*	(112*a*)
34*b*	34*b*	112*b*
35	35	(113–114)
36–37*a*	36–37*a*	115
37*b*	37*b*	(116*a*)
38*a*	38*a*	116*b*
38*b*	38*b*	(117)
(39*a*)	39*ab*	118
39*b*	39*c*	(119)
40*a*	40*a*	–
40*b*–41*a*	40*b*–41*a*	48

Ah	As	Ca
16. –	**18.** [1–5*a*]	**20.** 49–53*a*
–	[5*b*]	–
41*b*–42	41*b*–42	56*b*–57
43*a*	43*a*	–
–	[1*a*]	–
43*b*	43*b*	61*b*
44	44	(58*a*)
45–49	45–49	120–124
50–51	50–51	–
52*a*	52*a*	157*b*
52*b*–53*a*	52*b*–53*a*	–
53*b*–54	53*b*–54	(130–131*a*)
55–57*a*	55–57*a*	131*b*–133
57*b*	57*b*	–
17. 1–6	**19.** prose	**17.** –
7		45
8–39		–
40	40	–
41	41	18
18. 1–4	**20.**	**11.** –
5		(53)
6–7		–
8		67*b*, 69*b*
9–12*a*		–
12*b*–13*a*		72
13*b*–14*a*		79
14*b*		86*a*
15		(86*b*–87*a*)
16*a*		–
16*b*–17*a*	prose	88
17*b*–20		–
21–22		(93–94)
23		–
24		(121)
25		123*a*(*b*)
26–34		125*b*–134*a*
35		(135*b*–136*a*)
36*a*		–
36*b*–37*a*		140*b*–141*a*
37*b*		–
38	38	–
19. 1–24	**21.** prose	**7.** –
25–27	25–27	–
28–49		–
50–52	prose	63–65
53–55		–

Ah	As	Ca
19. 56–58a	21.	7. 52–54a
58b		55b
59		(88)
60		89
61		–
62–63		91, 93
64–76		–
77–78		117–118
79–85		–
86–87	prose	121–122
88		127
89–90		129c–131
91		–
92		37
93		51
94		148
95		39
96–98		–
20. 1	22. 1	7. –
–	[1–6a]	–
2–3	2–3	–
4–5	4–5	160b–162a
–	[1–4]	–
6	–	–
7–10	7–10	–
11	–	–
12	12	–
–	[1–3]	
–	[4]	166a, 164a
–	[5]	165a, 164b
–	[6–11]	–
13–17	13–17	–
18	18	168
19–32	19–32	–
–	[1–4a]	–
33–35	33–35	–
21. 1–3	23.	28. 73–75
4a		(76a)
4b–5a		77
5b–6a		–
6b–13		78–85a
14a	prose	(184a)
14b–15a		–
15b–16a		94a, 96a
16b–17		–
18–22a		89–93a

Ah	As	Ca
21. 22b	23. prose	28. (94a)
23a		95a
23b–38a		–
38b–40a	38b–40a	–
40b–42a		–
42b		96a
43a		–
43b	prose	97a
44a		(95b)
44b–54		–
55–60	55–60	–
–	[1–3]	115–117
61–62	61–62	119, 124
63	63	–
64–65	64–65	–
66–68	66–68	–
–	[1–9a]	–
69	(69)	140
70	70	–
71a	71a	141a
71b–72a	71b–72a	–
–	[1a]	–
–	[1b–2]	142–143a
72b–80	72b–80	144–152a
–	[1]	153(a)b
–	[2]	154a(b)
–	[3–5a]	155–157a
–	[5b–6]	158–159a
–	[7]	160
–	[8]	161(a)c
–	[9]	171
–	[10]	(172a), 174a
–	[11–18a]	–
81–82	81–82	–
22. 1	24.	29. –
2		34
3a		(35a)
3b–4		35b–36
5a		38a
5b		–
6	prose	52
7		68b–69a
8a		77a
8b–9		79–80a
10		(80b)
11–12		81–82
13–14a		86b–87

Ah	As	Ca	Ah	As	Ca
22. 14*b*–15	**24.**	**29.** –	**22.** 47	**24.** 47	**29.** 154
16–17		150–151	48	48	–
18*a*		152*b*	–	[1–3*a*]	158*b*–160
18*b*–20		–	49–50	49–50	–
21–26		120–125	51–53*a*	–	–
27*a*		(128*a*)	53*b*–54	53*b*–54	179–180*a*
27*b*–28*a*	prose	128*b*–129*a*	55*a*	55*a*	(180*b*)
28*b*–29		132–133*a*	55*b*	55*b*	–
30		134*a*(*b*)	56–58	56–58	181–183
31–34		135–138	59	59	(189*a*), 190*a*
35		143*b*, 144*b*	60	60	(189*b*), 190*b*
36		147(*a*)*b*	61–62*a*	61–62*a*	191–192*a*
37		149	62*b*–63*a*	62*b*–63*a*	232
38	38	–	63*b*	63*b*	231*b*
–	[1–3]	–	64–65	64–65	233–234
39–40	39–40	–	66*a*	66*a*	(235*a*)
41	41	89*b*–90*a*	66*b*–68*a*	66*b*–68*a*	236–237
(42)	42	90*b*–91*a*	68*b*–70*a*	68*b*–70*a*	212–213
43	43	91*bc*	70*b*–71*a*	70*b*–71*a*	–
44	44	92*a*(*b*)	71*b*	71*b*	(238)
45–46	45–46	117–118	72–74	72–74	–
–	[1–2]	115–(116)			

2. *Kalpasthāna*

1. 1–19	**1.**	**2.** –	**2.** 1–2	**2.**	**7.** 3–4
20		2*b*, 3*b*	3		(5*ab*)
21		4	4*a*		5*c*
22		6	4*b*–5	prose	–
23–26		–	6		8
27		**3.** 3*a*(*b*)	7–8		–
29–30		7–8	9–10*a*	9–10*a*	–
31		–	10*b*–11	10*b*–11	18*b*–19
32–33		17–18	12	12	–
34		–	13–14	13–14	30–31
35		**4.** 2*ab*	15	15	–
36*a*	prose	(2*c*)	16–19	16–19	35–38
36*b*–37*a*		10	–	[1*a*]	–
37*b*–38*a*		(11)	20–21*a*	20–21*a*	39*b*–40
38*b*–39*a*		12	21*b*–22*a*	21*b*–22*a*	(41–42)
39*b*–40		13*c*–14*b*	22*b*–23*a*	22*b*–23*a*	43*b*–44*a*
41*a*		**6.** (1*b*–2*a*)	23*b*–28*a*	23*b*–28*a*	50–54
41*b*		2*b*	28*b*–29	28*b*–29	(55–56)
42*a*		–	–	[1–4]	57–60*a*
42*b*–43		8*b*–9	–	[5*a*]	(60*bc*)
44		–	–	[5*b*–6]	62–63*a*
45		**5.** 8*a*(*b*)	–	[7*a*]	(63*b*–64*a*)
46–47		–	–	[7*b*–9]	64*b*–66

Ah	As	Ca	Ah	As	Ca
2. 30–34	2. 30–34	8. 2–6	3. 33–34	3.	6. 74b–76a
35–36a	35–36a	(7–8a)	35a	prose	(76b)
–	[1–2]	11–12	35b–38b		77–80a
36b–37a	36b–37a	(13)	38c		(80b)
37b	37b	–	–	[1–13]	–
38	38	9. 2			
39	39	3(a)b	4. 1–2	4. 1–2	3. 12–13
40a	40a	(4a)	3	3	–
–	[1a]	5b	4	4	35
–	[1b–2a]	–	5a	5a	(36a)
–	[2b]	5a	5b–6	5b–6	36b–37
40b	40b	9. 8b	7	7	(38)
41a	41a	11b	8–9a	8–9a	–
41b	41b	10. (1a)	9b	9b	40b
42–43	42–43	(2–3)	10a	10a	41b
44	44	(6a), 7b	10b	10b	–
45	45	(7a), 8a	–	[1–2]	43, 46
46–48a	46–48a	–	11	11	47
–	[1–3]	–	12	(12a)	(48a)
48b–49a	48b–49a	11. 3a(b)	–	[1]	53b, 54a
49b	49b	–	–	[2–3a]	–
50	50	4	13–16	–	49–52
–	[1–2a]	8b–9	17–19a	17–19a	56–58a
51–56	51–56	–	19b	–	–
–	[1]	12. 8a, 9b	–	[1–4]	65–68
–	[2–3a]	10–11a	–	[5–20]	–
–	[4–7]	–	–	(19b)	8. –
–	[8]	24	20–22	20–22	1–3
57	(57)	–	23a	23a	6a
58	58	–	23b–24a	23b–24a	(6b–7a)
59–60	59–60	(26–27)	–	[1]	7b–8a
–	[1–7a]	–	–	[2a]	–
61	61	49	25b	24b	9a
62	62	–	26a, 24b	25	9b–10a
			25a	–	10b
3. 1–4	3.	*Siddhisthāna*	26b–30	5. 1–5a	–
5–8a	prose	6. 34–37a	–	[1a]	–
8b		38a	31–42	5b–17a	–
9–10a		39–40a	43–53a	–	–
10b–13a		53–55	–	[1–28a]	–
13b–15		–	53b	28b	–
16–22		66–72	54–55	29–30	4. 2–3
23		40b–41a	56	31	(4)
24		41b–42a	57–61a	32–36a	5–9a
25		42b, 44a	61b	36b	(9b)
26		44b, 47a	–	[1]	10(a)b
27–31a		47b–51	62–65	37–40	11–14
31b–32		–	66a	41a	–

Ah	As	Ca
4. (66b)	5. 41b	4. –
67a	42a	–
–	[1]	8. 13a(b)
–	[2–18a]	–
67b–72	4. 26b–31	–
5. –	6. [1–2a]	7. –
1a	1a	–
1b–2a	1b–2a	5b–6a
2b	(2b)	6b
3	3	7
4	4	(8a)
5a	5a	(8b)
5b–6a	5b–6a	9
–	[1–6a]	–
6b–8	6b–8	19–21a
9a	9a	(23a)
9b–10a	9b–10a	24
–	[1]	(41)
–	[2–7a]	–
10b–12a	10b–12a	–
12b–15a	12b–15a	(31–33)
15b–17a	15b–17a	34–35
17b	17b	–
18	18	36
19–20a	19–20a	–
20b–21a	20b–21a	37
21b–23a	21b–23a	–
–	[1–2]	11–12
–	[3–7a]	–
–	[7b–12a]	25–29
–	[12b]	54a
–	[13]	–
–	[14–16a]	55b–57
–	[16b]	–
23b–25a	23b–25a	–
–	[1–3a]	60–62a
25b	25b	62b
26–27a	26–27a	8. 14b–15
27b	27b	(16a)
28a	28a	16b
–	[1a]	(17a)
–	[1b–11]	17b–27a

Ah	As	Ca
5. –	6. [12]	8. 31b, 27b
–	[13]	28
–	[14–15]	29–31a
–	[16–21]	32–37
–	[22]	–
28b	7. –	4. –
–	[1]	–
29	1	24
30	2	25a, (26a)
31–33a	3–5a	26b–28
33b	5b	(29a)
34–37	6–9	29b–33a
38a	10a	(33b)
38b–40	10b–12	34–36a I
41	13	36(a II)b
42–43	14–15	37–38
44–45a	16–17a	–
–	[1–4]	5. 2–5
–	[5–7a]	–
–	[7b–8a]	6
45b–48a	17b–20a	7–9
–	[1]	10
48b–49	20b–21	11–12a
–	[1–4a]	12b–15
50	22	16
51–54	23–26	–
–	[1–12a]	–
–	[12b]	12. 30a
–	[13]	(30b–31a)
–	[14]	31b, 33b
–	[15]	34
6. 1–6	8. prose	Cf. Kalpa-sthāna 12.86 sqq.
7	7	
8–11	prose	
12	12	
13–18a	prose	
18b–19a	18b–19a	
19b–21	–	
22–28	prose	
–	[1–2]	
–	19b–21	
29	29	

Note: For the preceding table have been used Kunte's edition of the Aṣṭāṅgahṛdayasaṃhitā [Ah], Tarte's edition of the Aṣṭāṅgasaṃgraha [As], and Pade's edition of the Carakasaṃhitā [Ca]. Though Tarte's edition of the Aṣṭāṅgasaṃgraha does not number its verses, those stanzas which agree either in wording or in

substance with the Aṣṭāṅgahṛdayasaṃhitā have been given similar numbers, with the latter put in round brackets (. . .), whereas those stanzas which are not found in the Aṣṭāṅgahṛdayasaṃhitā have been given separate numbers and put in square brackets [. . .]. Occasionally, round and square brackets have also been used, *mutatis mutandis*, for the Aṣṭāṅgahṛdayasaṃhitā and the Carakasaṃhitā.

Comparison of Select Prose Portions of the Aṣṭāṅgasaṃgraha with their Metrical Counterparts in the Aṣṭāṅgahṛdayasaṃhitā

Ah.	As.
I. 12.1 ff.	I. 20 = Vol. 1 p. 105 (1 p. 146 f.).
pakvāśayakaṭīsakthi- śrotrāsthisparśanendriyam / sthānaṃ vātasya tatrāpi pakvādhānaṃ viśeṣataḥ // 1 //	tatra pakvāśayaḥ kaṭiḥ sakthinī pādāv asthi śrotraṃ sparśanaṃ ca vātasthānāni / atra pakvāśayo viśeṣeṇa /
nābhir āmāśayaḥ svedo lasīkā rudhiraṃ rasaḥ / dṛk sparśanaṃ ca pittasya nābhir atra viśeṣataḥ // 2 //	nābhir āmāśayaḥ svedo lasīkā raso[1] rudhiraṃ cakṣuḥ sparśanaṃ ca pittasthānāni / atra nābhir viśeṣeṇa /
uraḥkaṇṭhaśiraḥkloma- parvāṇy āmāśayo rasaḥ / medo ghrāṇaṃ ca jihvā ca kaphasya sutarām uraḥ // 3 //	uraḥ kaṇṭhaḥ śiraḥ kloma parvāṇy āmāśayo raso medo ghrāṇaṃ rasanaṃ ca śleṣmasthānāni / atrāpy uro viśeṣeṇa / . . .
prāṇādibhedāt pañcātmā vāyuḥ prāṇo 'tra mūrdhagaḥ / uraḥkaṇṭhacaro buddhi- hṛdayendriyacittadhṛk // 4 //	prāṇodānavyānasamānāpānabhedair vāyuḥ / tatra prāṇo mūrdhany avasthitaḥ kaṇṭhoraścaro buddhīndriya- hṛdayamanodhamanīdhāraṇa-
ṣṭhīvanakṣavathūdgāra- niḥśvāsānnapraveśakṛt /	ṣṭhīvanakṣavathūdgāra- śvāsocchvāsānnapraveśādikriyaḥ /
IV. 10.50.	IV. 12 = Vol. 2 p. 74 (2 p. 202).
grahaṇīṃ dīpayaty eṣa bṛṃhaṇaḥ pittaraktanut / śoṣakuṣṭhakilāsānāṃ pramehāṇāṃ ca nāśanaḥ //	sarvadoṣaghno 'gnijanano bṛṃhaṇaḥ śoṣakuṣṭhakilāsapramehā- nāhagulmapāṇḍuhṛdrogajic ca /

[1] II. om.

IV. 11.47ff.	IV. 13 = Vol. 2 p. 80f. (2 p. 211 f.).
pūrveṇa kāyenottānaṃ	...suniṣaṇṇapūrvakāyam uttānaṃ
niṣaṇṇaṃ vastracumbhale /	vastracumbhalopaviṣṭaṃ
tato 'syākuñcite jānu-	saṃkucitajānu-
kūrpare vāsasā dṛḍham // 47 //	kūrparam itareṇa puṃsā
sahāśrayamanuṣyeṇa	
baddhasyāśvāsitasya ca /	saha baddhaṃ sūtraiḥ śāṭakena vā /
nābheḥ samantād abhyajyād	tato 'sya svabhyaktanābhi[1]deśaṃ
adhas tasyāś ca vāmataḥ // 48 //	vāmapārśve
mṛditvā muṣṭinā kāmaṃ	vimṛdya muṣṭināvapīḍayet / adho nābher
yāvad ásmary adhogatā /	yāvad aśmary adhaḥpratipannā tatas
tailākte vardhitanakhe	tailābhyakte kṛttanakhe
tarjanīmadhyame tataḥ // 49 //	vāmahastapradeśinīmadhyame
adakṣiṇe gude 'ṅgulyau	pāyau
praṇidhāyānusevanīm /	praṇidhāyānuseviny-
āsādya valayaṃ nābhyām	āsādya ca prayatnabalābhyām
aśmarīṃ gudameḍhrayoḥ // 50 //	aśmarīṃ meḍhragudayor
kṛtvāntare tathā bastiṃ	antaram ānīya
nirvalīkam anāyatam /	nirvalīkam anāyatam
	aviṣamaṃ ca
	bastiṃ saṃniveśya bhṛśam
utpīḍayed aṅgulibhyāṃ	utpīḍayed aṅgulībhyāṃ
yāvad granthir ivonnatam // 51 //	yāvad granthir ivonnataṃ
śalyaṃ syāt sevanīṃ muktvā	śalyaṃ bhavati / tataḥ sevanyāḥ savye pārśve
yavamātreṇa pāṭayet	sevanīṃ yavamātraṃ muktvā vidadhyāc chastram
aśmamānena na yathā	aśmarīpramāṇena dakṣiṇato vā kriyā-saukaryahetor ity eke / yathā na
bhidyate sā tathā haret // 52 //	bhidyate cūrṇ[2]yate vā tathā prayateta /
	tac cūrṇam alpam apy avasthitaṃ
	punaḥ parivṛddhim eti / tasmāt
samagraṃ sarpavaktreṇa	samagrām agravaktreṇādadīta /
strīṇāṃ bastis tu pārśvagaḥ /	strīṇāṃ tu bas[3]tiḥ pārśvagato
garbhāśayāśrayas tāsāṃ	garbhāśaye saṃniviṣ[4]ṭaḥ / tasmāt tāsām
śastram utsaṅgavat tataḥ // 53 //	utsaṅgavad adhaḥ śastraṃ pāta-
nyased ato 'nyathā hy āsāṃ	yet / ato 'nyathā khalv āsāṃ
mūtrasrāvī vraṇo bhavet /	mūtrasrāvī vraṇo bhavati /

[1] II. -taṃ nābhipra-. [2] II. vibhidyate vicūrṇ-. [3] I. -ṇāṃ bas-. [4] II. -nikṛṣ-.

IV. 12.38f. śarāvikādyāḥ piṭikāḥ śophavat samupācaret / apakvā vraṇavat pakvās tāsāṃ prāgrūpa eva ca // 38 // kṣīrivṛkṣāmbu pānāya bastamūtraṃ ca śasyate / tīkṣṇaṃ ca śodhanaṃ prāyo durvirecyā hi mehinaḥ // 39 //	IV. 14 = Vol. 2 p. 85 (2 p. 218f.). śarāvikādyās tu piṭikā[1] apakvāḥ śophavad upācaret pakvāś ca vraṇavat / pūrvarūpeṣv eva tu tāsāṃ pāne vanaspatikaṣāyaṃ bastamūtraṃ copadiśanti / tīkṣṇaṃ ca saṃśodhanam / durvirecyā hi me[2]hino bhavanti /
IV. 12.41bf. pāṭhācitrakaśārṅgaṣṭā- sārivākaṇṭakārikāḥ // 41 // saptāhvaṃ kauṭajaṃ mūlaṃ somavalkaṃ nṛpadrumam / saṃcūrṇya madhunā lihyāt tadvac cūrṇaṃ navāyasam //42//	IV. 14 = Vol. 2 p. 85 (2 p. 219). pāṭhācitrakaśārṅgeṣṭā- kṣudrabṛhatīsārivāsomavalka- saptaparṇāragvadhakuṭajamūla- cūrṇaṃ madhunāvalihyān navāyasaṃ vā /
IV. 13.16f. drākṣā madhūkaṃ kharjūraṃ vidārī saśatāvarī / parūṣakāni triphalā tatkvāthe pācayed ghṛtam //16// kṣīrekṣudhātrīniryāse prāṇadākalkasaṃyutam / tac chītaṃ śarkarākṣaudra- pādikaṃ pūrvavad guṇaiḥ // 17 //	IV. 15 = Vol. 2 p. 86f. (2 p. 221f.). drākṣāmadhūkakharjūrā- bhīruvidārī- parūṣakatriphalā- kvāthe kṣīrekṣudhātrīsvarasasametam abhayāgarbhaṃ sarpir vipācayet / tac chītaṃ madhuśarkarā- pādayuktaṃ samānaṃ pūrveṇa /
IV. 13.18bff. vidradhiṃ pacyamānaṃ ca koṣṭhasthaṃ bahir unnatam // 18 // jñātvopanāhayet śūle sthite tatraiva piṇḍite / tatpārśvapīḍanāt suptau dāhādiṣv alpakeṣu ca // 19 // pakvaḥ syād vidradhiṃ bhittvā vraṇavat tam upācaret	IV. 15 = Vol. 2 p. 87 (2 p. 222). ...pacyamānaṃ ca koṣṭhagataṃ bahir unnatam upanāhayet / tatraiva[3] piṇḍite śūle tatpārśvapīḍanena labdhasuptau śastrakarmavidhinirdiṣṭaiś ca cihnaiḥ pakvam upalakṣya bhittvā vraṇavat sādhayet /
IV. 14.82ff. etad bhallātakaghṛtaṃ kaphagulmaharaṃ param / plīhapāṇḍvāmayaśvāsa- grahaṇīrogakāsanut // 82 //	IV. 16 = Vol. 2 p. 93f. (2 p. 233). etad bhallātakaghṛtaṃ kaphagulmaplīhakāsa- śvāsagrahaṇīpāṇḍurogaghnam / . . . .

[1] II. om. [2] I. madhume-. [3] II. -va ca.

. . . . snigdhasvinnaśarīrasya gulme śaithilyam āgate // 84 // yathoktāṃ ghaṭikāṃ nyasyed gṛhīte 'panayec ca tām /	. . . . snigdhasvinnaśarīrasya ca śithilatāṃ gate gulme yathoktāṃ ghaṭikāṃ lāgayet / saṃ[1]gṛhīte ca gulme ghaṭīm apanayed
vastrāntaraṃ tataḥ kṛtvā chindyād gulmaṃ pramāṇavit // 85 //	bhindyād vā / tato hṛdayam antraṃ ca varjayan gulmaṃ
vimārgājapadādarśair yathālābhaṃ prapīḍayet / pramṛjyād gulmam evaikaṃ na tv antrahṛdayaṃ spṛśet // 86 //	vimārgājapadādarśānyatamena vastrāntaritaṃ prapīḍayet[2] pramṛjyāt /
IV. 15.93f. rohītakatvacaḥ kṛtvā palānāṃ pañcaviṃśatim / koladviprasthasaṃyuktaṃ	IV. 17 = Vol. 2 p. 99 (2 p. 244). rohitakatvak-palāni pañcaviṃśatiṃ[3] kolaprasthadvayaṃ ca toye kvāthayet /
kaṣāyam upakalpayet // 93 // pālikaiḥ pañcakolais tu taiḥ samastaiś ca tulyayā / harītakatvacā piṣṭair ghṛtaprasthaṃ vipācayet //94//	tena kvāthena tathā pālikaiḥ pañcakolais taiḥ sarvaiś ca tulyayā rohitakatvacā kalkīkṛtair ghṛtaprasthaṃ sādhayet /
IV. 16.2ff. dāḍimāt kuḍavo dhānyāt kuḍavārdhaṃ palaṃ palam /	IV. 18 = Vol. 2 p. 101f. (2 p. 247). dāḍimasāra[4]kuḍavaṃ dhānyakārdhakuḍavaṃ pippalyaṣṭamikāṃ
citrakāc chṛṅgaverāc ca	śuṇṭhīcitrakayoś ca palaṃ palam ekataḥ
pippalyardhapalaṃ ca taiḥ // 2 // kalkitair viṃśatipalaṃ	kalkīkṛtya toyāḍhake viṃśatipalaṃ
ghṛtasya salilāḍhake / siddhaṃ hṛtpāṇḍugulmārśaḥ-plīhavātakaphārtinut // 3 // dīpanaṃ śvāsakāsaghnaṃ mūḍhavātānulomanam /	ghṛtasya siddhaṃ hṛtpāṇḍurogagulmaplīhārśaḥ-śvāsakāsa-mūḍhavātavātakaphārtiharam agnidīpanaṃ vandhyānāṃ sammataṃ
duḥkhaprasavinīnāṃ ca vandhyānāṃ ca praśasyate // 4 //	duḥkhaprasavinīnāṃ ca /
IV. 17.22f. śaileyakuṣṭasthauṇeya-reṇukāgurupadmakaiḥ / śrīveṣṭakanakhaspṛkkā-devadārupriyaṅgubhiḥ // 22 //	IV. 19 = Vol. 2 p. 107 (2 p. 255). śaileyasthauṇeyakaśrī-veṣṭakāgurudevadāruhareṇukā-kuṣṭadhyāmakapadmaka-

[1] II. tathā saṃ-. [2] I. -yan. [3] I. -tiḥ. [4] II. -sārataḥ.

māṃsīmāgadhikāvanya-
dhānyadhyāmakabālakaiḥ /
caturjātakatālīsa-
mustāgandhapalāśakaiḥ //23//

māṃsīmāgadhikāvanya-
dhānyatālīsapatraka-
caturjātakapalāśāmbudāmbu-
priyaṅguspṛkkānakhaiḥ ...

IV. 17.28f.
tailam eraṇḍajaṃ vāta-
viḍvibandhe tad eva tu /
prāg bhaktaṃ payasā yuktaṃ
rasair vā kārayet tathā //28//
svedābhyaṅgān samīraghnān
lepam ekāṅgage punaḥ /
mātuluṅgāgnimanthena
śuṇṭhīhiṃsrāmarāhvayaiḥ //29//

IV. 19 = Vol. 2 p. 107 (2 p. 256).
eraṇḍatailam eva ca
viḍvātasaṅge
prāg bhaktaṃ payasā
rasair vā / vātaharābhyaṅga-
svedopanāhāṃś ca kuryāt /
viśeṣeṇa caikāṅgage
mātuluṅgāgnimantha-
śuṇṭhīdevadāruhiṃsrāpralepaḥ /

IV. 18.26.
dantī citrakamūlatvak
saudhārkapayasī guḍaḥ /
bhallātakāsthikāsīsaṃ
lepo bhindyāc chilām api
//26//

IV. 20 = Vol. 2 p. 109 (2 p. 260).
dantīcitrakamūlatvak-
kāsīsārkasnuhīkṣīra-
bhallātakāsthibhir uṣṇair
lepaḥ śilām api bhinatti /

IV. 19.1f.
kuṣṭhinaṃ snehapānena
pūrvaṃ sarvam upācaret /
tatra vātottare tailaṃ
ghṛtaṃ vā sādhitaṃ hitam //1//

daśamūlāmṛtairaṇḍa-
śārṅgyaṣṭāmeṣaśṛṅgibhiḥ /

IV. 21 = Vol. 2 p. 110 (2 p. 261).
pūrvarūpeṣv eva kuṣṭhinaṃ sne-
hapānenopakrameta /
tatra vātottare meṣaśṛṅgīśārṅ-
geṣṭairaṇḍaguḍūcīdvipañcamūla-
siddhaṃ
tailaṃ ghṛtaṃ vā
pānābhyaṅgayor vidadhyāt /

VI. 1.5ff.
grīvāyām avasañjayet //5//
nābhiṃ ca kuṣṭatailena
secayet snapayed anu /
kṣīrivṛkṣakaṣāyeṇa
sarvagandhodakena vā //6//
koṣṇena taptarajata-
tapanīyanimajjanaiḥ /

VI. 1 = Vol. 2 p. 170f. (3 p. 2).
grīvāyāṃ cainam ava[1]sajjen
nābhiṃ ca[2] kuṣṭatailena
secayet tataḥ
kṣīrivṛkṣakaṣāyeṇa
sarvagandhodakena vā
taptatapanīyarajatanirvāpaṇa-
kavoṣṇena kapitthapatrakaṣāyeṇa
vā tadvidhena snāpayet /

VI. 1.13bf.
dvitīye lakṣmaṇāsiddhaṃ
tṛtīye ca ghṛtaṃ tataḥ //13//
prāṅ niṣiddhastanasyāsya
tatpāṇitalasaṃmitam /
stanyānupānaṃ dvau kālau
navanītaṃ prayojayet //14//

VI. 1 = Vol. 2 p. 171 (3 p. 3f.).
dvitīye lakṣmaṇāsiddhaṃ
sarpis tṛtīye ca / tataḥ
prāṅ nivāritastanyasya
svapāṇitalasaṃmitaṃ
sarpir dvikālaṃ dāpayed
anantaraṃ ca stanyam iṣṭam[3] /

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[1] II. ā-. [2] I. om. [3] II. -tataḥ.

VI. 11.4bff.

pūyālase sirāṃ vidhyet
tatas tam upanāhayet // 4 //
kurvīta cākṣipākoktaṃ
sarvaṃ karma yathāvidhi /
. . . .
kṛmigranthiṃ karīṣeṇa
svinnaṃ bhittvā vilikhya ca // 6 //
triphalākṣaudrakāsīsa-
saindhavaiḥ pratisārayet /

VI. 14 = Vol. 2 p. 227 (3 p. 100).

pūyālase sirāṃ vidhyet
tataś ca tam upanāhayed
akṣipākoktaṃ cekṣeta /
. . . .
. . . .
kṛmigranthiṃ karīṣeṇa
svinnaṃ bhittvā vi[1]likhya ca
kāsīsasaindhavatriphalā-
mākṣikaiḥ pratisārayet /

VI. 11.48b.

utsannaṃ vā saśalyaṃ vā
śukraṃ vālādibhir likhet // 48 //

VI. 14 = Vol. 2 p. 231 (3 p. 106).

utsannaṃ vā sa[2]śalyaṃ vā
śukraṃ vālādibhir li[3]khet /

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[1] I. svedayitvā chittvāva-. [2] I. vā śukraṃ sa-. [3] I. vā vālādibhir ulli-.

Note: The references to the Aṣṭāṅgahṛdayasaṃhitā are to KUNTE's edition, those to the Aṣṭāṅgasaṃgraha both to TARTE's [I] and to RUDRAPĀRAŚAVA's [II] edition, with the latter put in round brackets.

Fortsetzung 4. Umschlagseite